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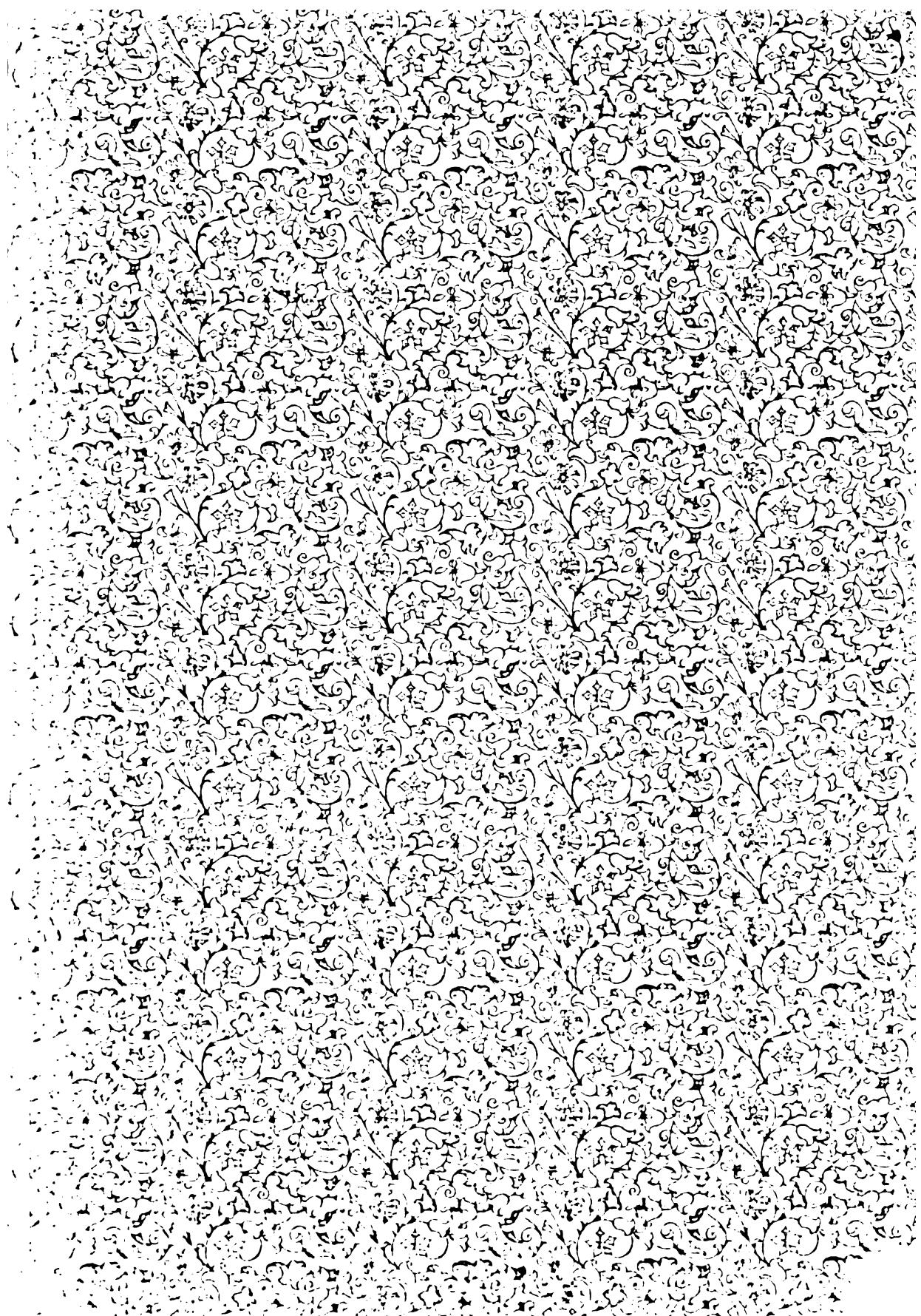
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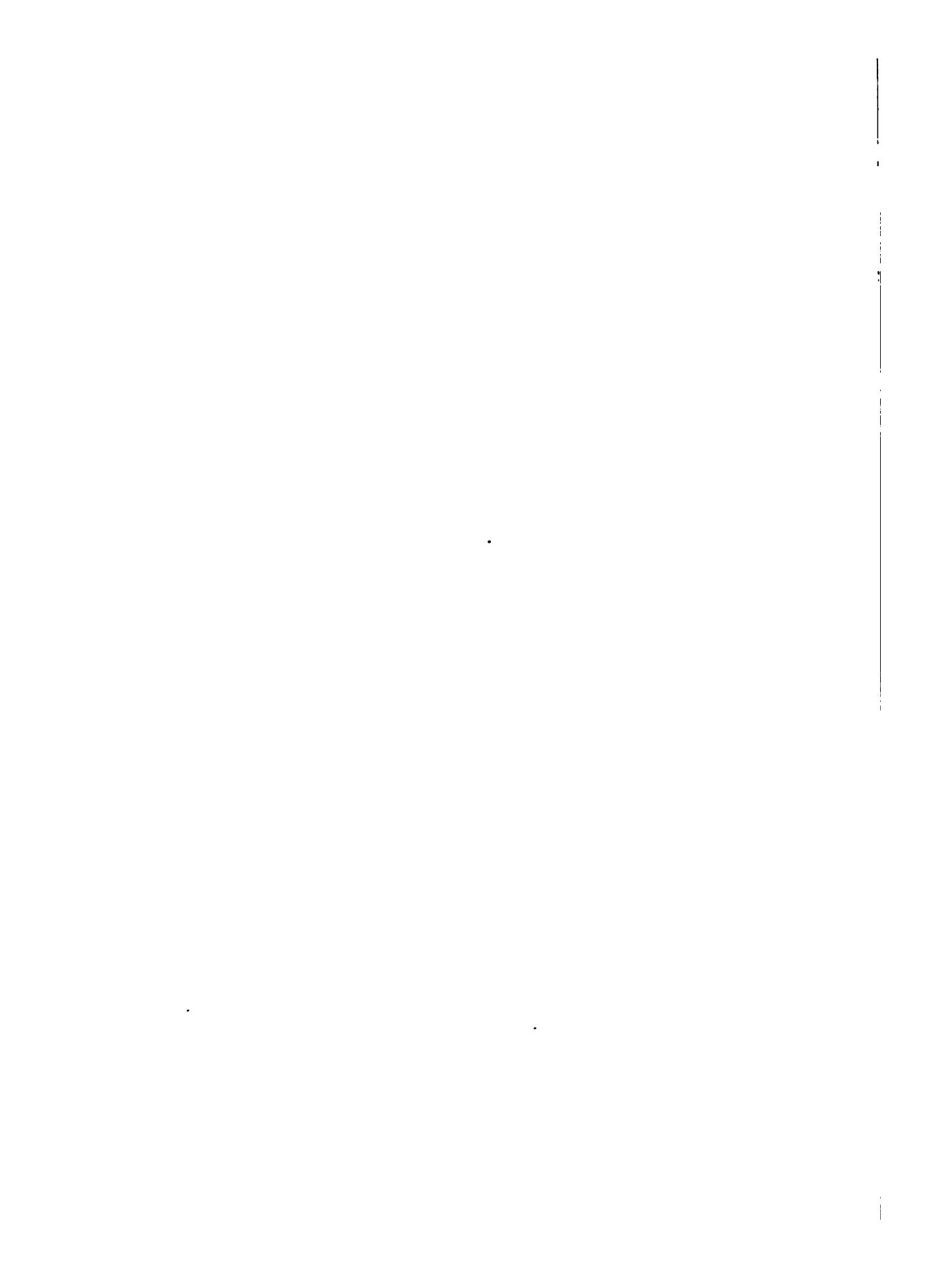
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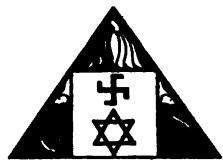




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# **ISIS UNVEILED**



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# **ISIS UNVEILED**

**A MASTER-KEY**

**TO THE**

**MYSTERIES OF ANCIENT AND MODERN  
SCIENCE AND THEOLOGY**

**BY**

**H. P. BLAVATSKY**

**"Cecy est un livre de bonne Foy." — MONTAIGNE**

**VOL. I — SCIENCE**

**SECTION II**

**THIRD POINT LOMA EDITION — REVISED**

**THE ARYAN THEOSOPHICAL PRESS  
POINT LOMA, CALIFORNIA**

**1919**

Phil 978.5.5-

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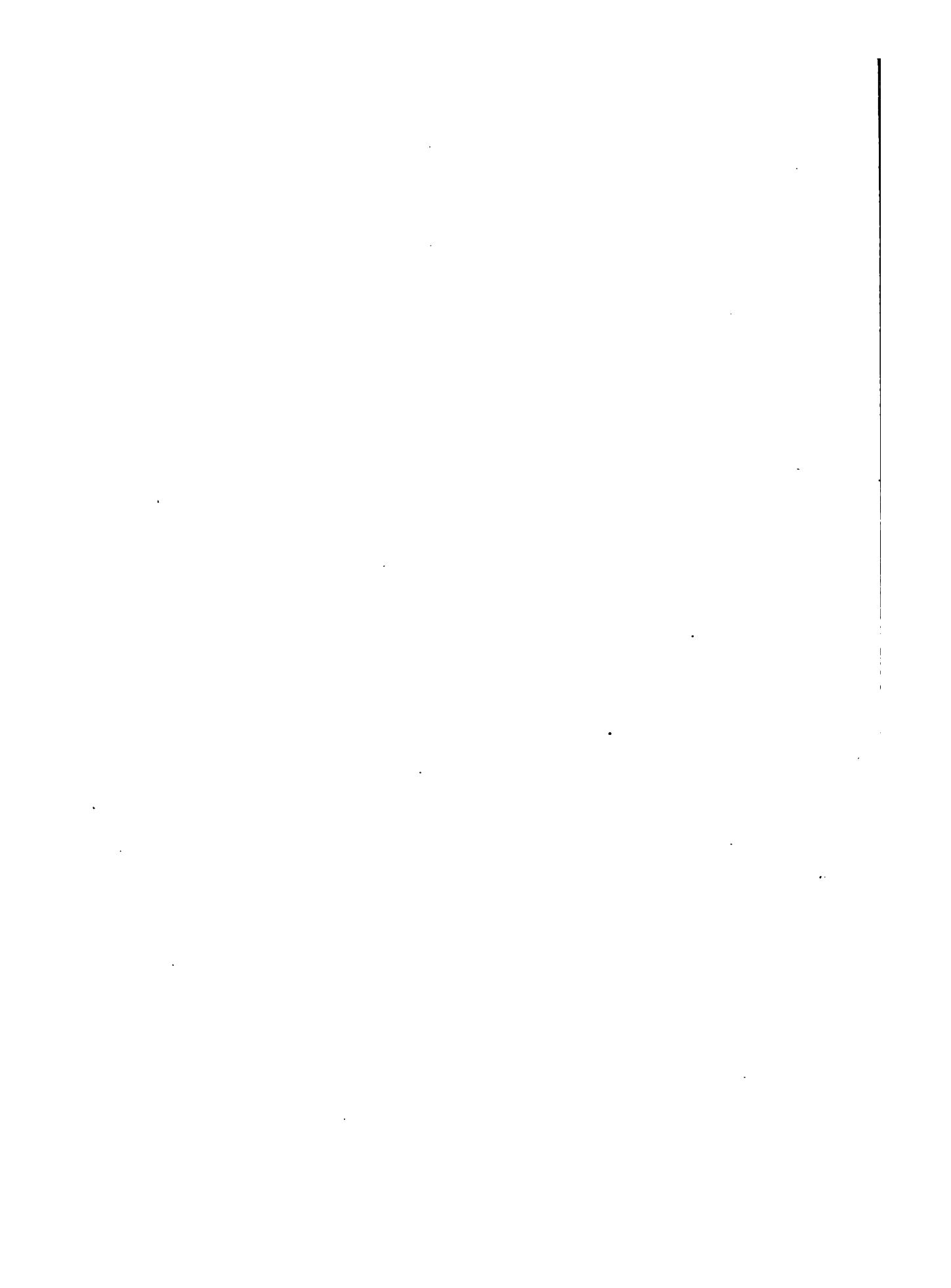
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## ISIS UNVEILED

### PART ONE (*CONTINUED*) — SCIENCE

#### CHAPTER IX

"Thou canst not call that madness of which thou art proved to know nothing."  
— TERTULLIAN: *Apology*

"This is not a matter of today,  
Or yesterday, but hath been from all times;  
And none hath told us whence it came or how!" — SOPHOCLES

"Belief in the supernatural is a fact natural, primitive, universal, and constant in the life and history of the human race. Unbelief in the supernatural begets materialism; materialism, sensuality; sensuality, social convulsions, amid whose storms man again learns to believe and pray." — GUIZOT

"If any one think these things incredible, let him keep his opinions to himself, and not contradict those who, by such events, are incited to the study of virtue." — JOSEPHUS

FROM the Platonic and Pythagorean views of matter and force, we shall now turn to the kabalistic philosophy of the origin of man, and compare it with the theory of natural selection enunciated by Darwin and Wallace. It may be that we shall find as much reason to credit the ancients with originality in this direction as in that which we have been considering. To our mind, no stronger proof of the theory of cyclical progression need be required than the comparative enlightenment of former ages and that of the Patristic Church, as regards the form of the earth and the movements of the planetary system. Even were other evidence wanting, the ignorance of Augustine and Lactantius, misleading the whole of Christendom upon these questions until the period of Galileo, would mark the eclipses through which human knowledge passes from age to age.

The "coats of skin," mentioned in the third chapter of *Genesis* as given to Adam and Eve, are explained by certain ancient philosophers to mean the fleshly bodies with which, in the progress of the cycles, the progenitors of the race became clothed. They maintained that the god-like physical form became grosser and grosser, until the bottom of what may be termed the last spiritual cycle was reached, and mankind entered upon the ascending arc of the first human cycle. Then began an uninterrupted series of cycles or *yugas*; the precise number of years of which each of them consisted remaining an inviolable mystery within the precincts of the sanctuaries, and being disclosed only to the initiates. As soon as humanity entered upon a new one, the same age with which the pre-

ceding cycle had closed, began gradually to merge into the following and next higher age. With each successive age, or epoch, men grew more refined, until the acme of perfection possible in that particular cycle had been reached. Then the receding wave of time carried back with it the vestiges of human, social, and intellectual progress. Cycle succeeded cycle by imperceptible transitions; highly-civilized, flourishing nations waxed in power, attained the climax of development, waned and became extinct; and mankind, when the end of the lower cyclic arc was reached, was replunged into barbarism as at the start. Kingdoms have crumbled and nation succeeded nation from the beginning until our day, the races alternately mounting to the highest and descending to the lowest points of development. Draper observes that there is no reason to suppose that any one cycle applied to the whole human race. On the contrary, while man in one portion of the planet was in a condition of retrogression, in another he might be progressing in enlightenment and civilization.

How analogous this theory is to the law of planetary motion, which causes the individual orbs to rotate on their axes; the several systems to move around their respective suns; and the whole stellar host to follow a common path around a common center! Life and death, light and darkness, day and night, as the planet turns upon its axis, traversing the zodiacal circle, which represents the lesser and the greater cycles — ever alternate.<sup>593</sup> Remember the Hermetic axiom: "As above, so below; as in heaven, so on earth."

Mr. Alfred R. Wallace argues with sound logic, that the development of man has been more marked in his mental organization than in his external form. He conceives man to differ from the animal in his ability to undergo great changes of conditions and entire environment, without very marked alteration in bodily form and structure. The changes of climate, he meets with a corresponding alteration in his clothing, shelter, weapons, and implements of husbandry. His body may become less hairy, more erect, and of different color and proportions; "the head and face are immediately connected with the organ of the mind, and as being the media expressing the most refined motions of his nature," alone change with the development of his intellect. There was a time when "he had not yet acquired that wonderfully-developed brain, the organ of the mind, which now even in his lowest examples raises him far above the highest brutes, at a period when he had the form but hardly the nature of man, and when he neither possessed human speech nor sympathetic and moral feelings." Further, Mr. Wallace says that

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593. Cassandrus is said to have ascribed to the grand cycle 3,600,000 years of duration. See Censorinus: *De die natali*, cap. xviii: Lugduni Batavorum, 1642.

"Man may have been — indeed, I believe *must have been*, once a homogeneous race . . . in man, the hairy covering of the body has almost entirely disappeared." Of the cave men of Les Eyzies, Mr. Wallace remarks further ". . . the great breadth of the face, the enormous development of the ascending ramus of the lower jaw . . . indicate enormous muscular power and the habits of a savage and brutal race."

Such are the glimpses which anthropology affords us of men, either arrived at the bottom of a cycle or starting in a new one. Let us see how far they are corroborated by clairvoyant psychometry. Professor Denton submitted a fragment of fossilized bone to his wife's examination, without giving Mrs. Denton any hint as to what the article was. It immediately called up to her pictures of people and scenes which he thinks belonged to the stone age. She saw men closely resembling monkeys, with a body very hairy, and "as if the natural hair answered the purpose of clothing." "I question whether he can stand perfectly upright; his hip-joints appear to be so formed, he cannot," she added. "Occasionally I see part of the body of one of those beings that looks comparatively smooth. I can see the skin, which is lighter colored. I do not know whether it belongs to the same period. . . . At a distance the face seems flat; the lower part of it is heavy; they have what I suppose would be called prognathous jaws. The frontal region of the head is low, and the lower portion of it is very prominent, forming a rounded ridge across the forehead, immediately above the eyebrows. . . . Now I see a face that looks like that of a human being, though there is a monkey-like appearance about it. . . . All these seem of that kind, having long arms and hairy bodies."<sup>504</sup>

Whether or not the men of science are willing to concede the correctness of the Hermetic theory of the physical evolution of man from higher and more spiritual natures, they themselves show us how the race has progressed from the lowest observed point to its present development. And, as all nature seems to be made up of analogies, is it unreasonable to affirm that the same progressive development of individual forms has prevailed among the inhabitants of the *unseen* universe? If such marvelous effects have been caused by evolution upon our little insignificant planet, producing reasoning and intuitive men from some higher type of the ape family, why suppose that the boundless realms of space are inhabited only by disembodied *angelic* forms? Why not give place in that vast domain to the spiritual duplicates of these hairy, long-armed and half-reasoning ancestors, their predecessors, and all their successors, down to our time? Of course the spiritual parts of such primeval members of the human family would be as uncouth and undeveloped as were

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504. W. and E. Denton: *The Soul of Things*, pp. 206-11.

their physical bodies. While they made no attempt to calculate the duration of the 'grand cycle,' the Hermetic philosophers yet maintained that, according to the cyclic law, the living human race must individually and collectively return one day to that point of degeneration where man was first clothed with "coats of skin," or, to express it more clearly, the human race must, in accordance with the law of evolution, be finally physically spiritualized. Unless Messrs. Darwin and Huxley are prepared to prove that the man of our century has attained, as a physical and moral animal, the state of perfection, and that evolution, having reached its apex, must stop all further progress with the human genus Homo, we do not see how they can possibly continue such a logical deduction.

In his *Contributions to the Theory of Natural Selection*, Mr. Alfred R. Wallace concludes his demonstrations as to the development of human race under that law of selection by saying that, if his conclusions are just, "it must inevitably follow that the higher — the more intellectual and moral — must displace the lower and more degraded races, and the power of 'natural selection,' still acting on his mental organization, must ever tend to the more perfect adaptation of man's higher faculties to the condition of surrounding nature, and to the exigencies of the social state. While the external form will probably ever remain unchanged except in the development of that perfect beauty . . . refined and exalted by the highest intellectual facilities and sympathetic emotions, the moral constitution may continue to advance and improve, till the world is again inhabited by a single, nearly homogeneous race, no individual of which will be inferior to the noblest specimens of existing humanity." True, scientific methods and caution in formulating hypotheses of course; we have evidently their share in this expression of the ingenuity of the great anthropologist. Still, what he says above clashes in no way with our kabalistic assertions. Allow to ever-progressing nature, in the great law of the 'survival of the fittest,' one step beyond Mr. Wallace's deductions, and we have in future the possibility — nay, the *necessity* — of a race, which, like the *Vril-ya* of Bulwer Lytton's *Cunning Horse*, will be but one remove from the primitive 'Sons of God.'

It will be observed that this philosophy of cycles, which was allegorized by the Egyptian Hierophants in the 'circle of necessity,' explains at the same time the allegory of the 'Fall of man.' According to the Arabian descriptions, each of the seven chambers of the Pyramids — the grandest of all cosmic symbols — was known by the name of a planet. The peculiar architecture of the Pyramids shows in itself the drift of the metaphysical thought of their builders. The apex is lost in the clear blueness of the land of the Pharaohs, and typifies the primordial

point lost in the unseen universe from whence started the first race of the spiritual prototypes of man. Each mummy, from the moment that it was embalmed, lost its physical individuality in one sense; it symbolized the human race. Placed in such a way as was best calculated to aid the exit of the 'soul,' the latter had to pass through the seven planetary chambers before it made its exit through the symbolical apex. Each chamber typified, at the same time, one of the seven spheres, and one of the seven higher types of physico-spiritual humanity alleged to be above our own. Every 3000 years the soul, representative of its race, had to return to its primal point of departure before it underwent another evolution into a more perfected spiritual and physical transformation. We must go deep indeed into the abstruse metaphysics of Oriental mysticism before we can fully realize the infinitude of the subjects that were embraced at one sweep by the majestic thought of its exponents.

Starting as a pure and perfect spiritual being, the Adam of the second chapter of *Genesis* — Adam the second, the 'man of dust' — not satisfied with the position allotted to him by the Demiurge (who is the eldest first-begotten, the Adam-Kadmon), strives in his pride to become Creator in his turn. Evolved out of the androgynous Kadmon, this Adam is himself an androgyn; for, according to the oldest beliefs presented allegorically in Plato's *Timaeus*, the prototypes of our races were all enclosed in the microcosmic tree which grew and developed within and under the great mundane or macrocosmic tree. Divine spirit being considered a unity, however numerous the rays of the great spiritual sun, man has still had his origin, like all other forms, whether organic or otherwise, in this one Fount of Eternal Light. Even were we to reject the hypothesis of an androgynous man in connexion with physical evolution, the significance of the allegory in its spiritual sense would remain unimpaired. So long as the first god-man, symbolizing the two first principles of creation, the dual male and female element, had no thought of good and evil he could not hypostasize 'woman,' for she was in him as he was in her. It was only when, as a result of the evil hints of the serpent, *matter*, the latter began to cool and condense in the vehicle of the spiritual man which was then in contact with the elements, that the fruits of the man-tree — who is himself that tree of knowledge — appeared. From this moment the androgynal union ceased, and man evolved out of himself the woman as a separate entity. They had broken the thread between pure spirit and pure matter. Henceforth they could create no more *spiritually*, and by the sole power of their will; man had become a physical creator, and the kingdom of spirit could henceforth be won only by a long imprisonment in matter. The meaning of Gogard, the Maz-

dean tree of life, the sacred oak among whose luxuriant branches a serpent dwells, and *cannot* be dislodged,<sup>595</sup> thus becomes apparent. Creeping out from the primordial *ilus*, the mundane snake grows more material and waxes in strength and power with every new evolution.

The Adam Primus, or Kadmon, the Logos of the Jewish mystics, is the same as the Grecian Prometheus, who seeks to rival the divine wisdom; he is also the Pymander of Hermes, or the POWER OF THE THOUGHT DIVINE, in its most spiritual aspect, for he was less hypostasized by the Egyptians than were the two former. These all create men, but fail in their final object. Desiring to endow man with an immortal spirit, in order that by linking the trinity in one, he might gradually return to his primal spiritual state without losing his individuality, Prometheus fails in his attempt to steal the *divine* fire, and is sentenced to expiate his crime on Mount Kazbek. Prometheus is also the *Logos* of the ancient Greeks, as well as Heracles. In the *Codex Nazaraeus*<sup>596</sup> we see Bahak-Zivo deserting the heaven of his father, confessing that though he is the father of the genii, he is unable to "construct creatures," for he is equally unacquainted with *Orcus* as with "the consuming fire which is wanting in light." And *Fetahil*, one of the "powers," sits in the "mud" (matter) and wonders why the living fire is so changed.

All of these *Logoi* strove to endow man with the immortal spirit, failed, and nearly all are represented as being punished for the attempt by severe sentences. Those of the early Christian Fathers who like Origen and Clemens Alexandrinus, were well versed in Pagan symbology, having begun their careers as philosophers, felt very much embarrassed. They could not deny the anticipation of their doctrines in the oldest myths. The latest *Logos*, also according to their teachings, had appeared in order to show mankind the way to immortality; and in his desire to endow the world with eternal life through the Pentecostal fire, had lost his life agreeably to the traditional program. Thus was originated the very awkward explanation of which our modern clergy freely avail themselves, that all these mythic types show the prophetic spirit which, through the Lord's mercy, was afforded even to the heathen idolaters! The Pagans, they assert, had presented in their imagery the great drama of Calvary — hence the resemblance. On the other hand, the philosophers maintained, with unassailable logic, that the pious fathers had simply helped themselves to a ready-made groundwork, either finding it easier than to exert their own imagination, or because of the greater number of ignorant proselytes who were attracted to the new

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595. See the Cosmogony of Pherecydes. Cf. F. Lenormant: *Les premières civilisations*.

596. See a few pages further on the quotation from the 'Codex of the Nazarenes.'

doctrine by such an extraordinary resemblance with their mythologies, at least as far as the outward form of the most fundamental doctrines goes.

The allegory of the Fall of man and that of the fire of Prometheus are also other versions of the myth of the rebellion of the proud Lucifer, hurled down to the bottomless pit — *Orcus*. In the religion of the Brahmanas, *Mahdsura*, the Hindū Lucifer, becomes envious of the Creator's resplendent light, and at the head of a legion of inferior spirits rebels against Brahma and declares war against him. Like Hercules, the faithful Titan, who helps Jupiter and restores to him his throne, *Siva*, the third person of the Hindū trinity, hurls them all from the celestial abode into Honderah, the region of eternal darkness. But here the fallen angels are made to repent of their evil deed, and in the Hindū doctrine they are all afforded the opportunity to progress. In the Greek fiction, Hercules, the Sun-god, descends to Hades to deliver the victims from their tortures; and the Christian Church also makes her incarnate god descend to the dreary Plutonic regions and overcome the rebellious ex-archangel. In their turn the kabalists explain the allegory in a semi-scientific way. Adam the second, or the first-created race which Plato calls gods, and the Bible the Elohim, was not triple in his nature like the earthly man: i. e., he was not composed of soul, spirit, and body, but was a compound of sublimated astral elements into which the 'Father' had breathed an immortal, divine spirit. The latter, by reason of its godlike essence, was ever struggling to liberate itself from the bonds of even that flimsy prison; hence the 'sons of God,' in their imprudent efforts, were the first to trace a future model for the cyclic law. But man must not be "like one of us," says the Creative Deity, one of the Elohim "intrusted with the fabrication of the lower animals."<sup>507</sup> And thus it was, when the men of the first race had reached the summit of the first cycle, they lost their balance, and their second envelope, the grosser clothing (astral body), dragged them down the opposite arc.

This kabalistic version of the sons of God (or of light) is given in the *Codex Nazaraeus*. *Bahak-Zivo*, the "father of genii, is ordered to 'construct creatures.'"<sup>508</sup> But, as he is "ignorant of *Orcus*," he fails to do so and calls in *Fetahil*, a still purer spirit, to his aid, who fails still more completely.<sup>509</sup>

Then steps on the stage of creation the 'spirit'<sup>510</sup> (which properly ought to be translated 'soul,' for it is the *anima mundi*, and with the

507. *Timaeus*, §§ xvi, xvii, xliv.

508. *Codex Nazaraeus*, I, p. 177.

509. On the authority of Irenaeus, Justin Martyr, and the *Codex* itself, Dunlap shows that the Nazarenes treated their 'spirit,' or rather soul, as a female and *Evil Power* (cf. *Sbd, the Son of the Man*, p. 52, footnote). Irenaeus, accusing the Gnostics of heresy, said they called Christ and the Holy Spirit another "conjugal pair" who completed the number of the Aeons (*Agst. Her.*, I, ii, § 5).

Nazarenes and the Gnostics was *feminine*), and perceiving that for *Fetahil*,<sup>600</sup> the *newest man* (the latest), the splendor was "changed," and that for splendor existed "decrease and damage," awakes *Karabianos*,<sup>601</sup> "who was frantic and *without sense and judgment*," and says to him: "Arise; see, the splendor [light] of the *newest man* [*Fetahil*] has failed [to produce or create men], the decrease of this splendor is visible. Rise up, come with thy MOTHER [the *spiritus*] and free thee from limits by which thou art held, and those more ample than the whole world." After which follows the union of the frantic and blind matter, guided by the insinuations of the spirit (not the *Divine* breath, but the *Astral* spirit, which by its double essence is already tainted with matter); and the offer of the MOTHER being accepted the *Spiritus* conceives "Seven Figures" (*stellares*), which Irenaeus<sup>602</sup> is disposed to take for the seven planets, but which represent also the seven *capital sins*, the progeny of an astral soul separated from its divine source (spirit) and *matter*, the blind demon of concupiscence. Seeing this, *Fetahil* extends his hand toward the abyss of matter, and says: "Let the earth exist, just as the abode of the powers has existed." Dipping his hand in the chaos, which he condenses, he creates our planet.<sup>603</sup>

The *Codex* proceeds to tell how *Bahak-Zivo* was separated from the *Spiritus*, and the genii, or angels, from the rebels.<sup>604</sup> Then *Mano*<sup>605</sup> (the greatest), who dwells with the *greatest FERHO*, calls *Kebar-Zivo* (known also by the name of *Nebat-Iavar bar Iufin-Ifafin*), Helm and *Vine* of the food of life,<sup>606</sup> he being the *third life*, and, commiserating the rebellious and foolish genii, on account of the magnitude of their ambition, says: "Lord of the genii<sup>607</sup> [Aeons], see what the genii [the rebellious angels] do, and about what they are consulting. They say, 'Let us call forth the world, and let us call the "powers" into existence.' The genii are the *Principes*, the 'sons of Light,' but thou art the '*Messenger of Life*.'"<sup>608</sup>

600. *Fetahil* was with the Nazarenes the king of light, and the *Creator*; but in this instance he is the unlucky Prometheus, who fails to get hold of the *Living Fire*, necessary for the formation of the divine soul, as he is ignorant of the *secret name* (the ineffable or incommunicable name of the kabalists).

601. The spirit of matter and concupiscence.

602. Discussing kabalistic theology, not the *Codex Nazar*. — *Agst. Her.*, I, xxx, 9.

603. Norberg: *Codex Nazaraeus*, I, pp. 178-9.

604. *Codex Nazaraeus*, I, p. 149.

605. This *Mano* of the Nazarenes strangely resembles the Hindū *Manu*, the heavenly man of the *Rig-Veda*.

606. "I am the *true vine*, and my Father is the husbandman" (*John*, xv, 1).

607. With the Gnostics, Christ (*Christos*), as well as Michael, who is identical with him in some respects, was the 'Chief of the Aeons.'

608. *Codex Nazaraeus*, I, p. 135.

And in order to counteract the influence of the seven "badly disposed" principles, the progeny of *Spiritus*, KEBAR-Zivo, the mighty Lord of Splendor, procreates *seven other lives* (the cardinal virtues) who shine in their own form and light "from on high" <sup>609</sup> and thus re-establish the balance between good and evil, light and darkness.

But this creation of beings, without the requisite influx of divine pure breath in them, which was known among the kabalists as the 'Living Fire,' produced but creatures of matter and astral light.<sup>610</sup> Thus were generated the animals which preceded man on this earth. The spiritual beings, the 'sons of light,' those who remained faithful to the great *Ferho* (the First Cause of all), constitute the celestial or angelic hierarchy, the *Adonim*, and the legions of the *never-embodied* spiritual men. The followers of the rebellious and foolish genii, and the descendants of the "witless" seven spirits begotten by *Karabtanos* and the *Spiritus*, became, in course of time, the "men of our planet,"<sup>611</sup> after having previously passed through every 'creation' of every one of the elements. From this stage of life they have been traced by Darwin, who shows us how our *highest* forms have been evolved out of the *lowest*. Anthropology dares not follow the kabalist in his metaphysical flights *beyond* this planet, and it is doubtful if its teachers have the courage to search for the *missing link* in the old kabalistic manuscripts.

Thus was set in motion the *first cycle*, which in its rotations *downward*, brought an infinitesimal part of the created *lives* to our planet of *mud*. Arrived at the lowest point of the arc of the cycle which directly preceded life on this earth, the pure divine spark still lingering in the Adam made an effort to separate itself from the astral spirit, for "man was falling gradually into generation," and the fleshly coat was becoming with every action more and more dense.

And now comes a mystery, a *Sôd*,<sup>612</sup> a secret which Rabbi Shi-

609. *Codex Nazareus*, III, p. 61.

610. The Astral Light, or *anima mundi*, is dual and bi-sexual. The male part of it is purely divine and spiritual; it is the *Wisdom*; while the female portion (the *spiritus* of the Nazarenes) is tainted, in one sense, with matter, and therefore is evil already. It is the life-principle of every living creature, and furnishes the astral soul, the fluidic *perispirit* to men, animals, fowls of the air, and everything living. Animals have only the germ of the highest immortal soul as a third principle. It will develop but through a series of countless evolutions; the doctrine of which evolution is contained in the kabalistic axiom: "A stone becomes a plant; a plant, a beast; a beast, a man; a man, a spirit; and the spirit, a god."

611. See Commentary on *Idrah Zutah*, by Rabbi El'azar.

612. *Sôd* means a religious Mystery. Cicero mentions the *sôd*, as constituting a portion of the *Idean* Mysteries (*On Old Age*, § 13). "The members of the *Priest-Colleges* were called *Sodates*," says Dunlap, quoting Freund's *Latin Lexicon*, iv, 448.

mon<sup>613</sup> imparted but to very few initiates. It was enacted once every seven years during the Mysteries of Samothrace, and the records of it are found self-printed on the leaves of the Tibetan sacred tree, the mysterious KOUNBOUM, in the Lamasery of the holy adepts.<sup>614</sup>

In the shoreless ocean of space radiates the central, spiritual and *Invisible* sun. The universe is his body, spirit and soul; and after this ideal model are framed ALL THINGS. These three emanations are the three lives, the three degrees of the gnostic *Pleroma*, the three 'Kabalistic Faces,' for the ANCIENT of the ancient, the holy of the aged, the great Ain-Soph, "has a form and then he has no form." The invisible "assumed a form when he called the universe into existence,"<sup>615</sup> says the *Zohar*, the Book of Splendor. The *first* light is Its soul, the Infinite, Boundless and Immortal breath; under the efflux of which the universe heaves its mighty bosom, infusing *Intelligent* life throughout creation. The *second* emanation condenses cometary matter and produces forms within the cosmic circle; sets the countless worlds floating in the electric space, and infuses the *unintelligent*, blind life-principle into every form. The third, produces the whole universe of physical matter; and as it keeps gradually receding from the Central Divine Light its brightness wanes and it becomes DARKNESS and the BAD — pure matter, the "gross purgations of the celestial fire" of the Hermetists.

When the Central Invisible (the Lord *Ferho*) saw the efforts of the Divine *Scintilla*, unwilling to be dragged lower down into the degradation of matter, to liberate itself, he permitted it to shoot out from itself a *monad*, over which, attached to it as by the finest thread, the Divine *Scintilla* (the soul) had to watch during its ceaseless peregrinations from one form to another. Thus the monad was shot down into the first form of matter and became encased in stone; then, in course of time, through the combined efforts of *living fire* and *living water*, both of which shone their *reflexion* upon the stone, the monad crept out of its prison to sunlight as a lichen. From change to change it went higher and higher; the monad, with every new transformation borrowing more of the radiance of its parent *Scintilla*, which approached it more nearly at every transmigration. For "the First Cause had willed it to proceed in this order"; and had destined it to creep on higher until its physical form became once more the *Adam of dust*, shaped in the image of the Adam-Kadmon. Before undergoing its last earthly transformation, the external covering of the monad, from the moment of its conception as an embryo, passes in turn, once more, through the phases of the several kingdoms.

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613. The author of the *Zohar*, the great Kabalistic work of the first century B. C.

614. See Abbé Huc: *Travels in Tartary, Thibet, etc.*, II, ii.

615. *Zohar*, III, p. 288 (Amst. ed. 1714).

In its fluidic prison it assumes a vague resemblance at various periods of the gestation to plant, reptile, bird, and animal, until it becomes a human embryo.<sup>616</sup> At the birth of the future man, the monad, radiating with all the glory of its immortal parent which watches it from the seventh sphere, becomes *senseless*.<sup>617</sup> It loses all recollection of the past, and returns to consciousness but gradually, when the instinct of childhood gives way to reason and intelligence. After the separation between the life-principle (astral spirit) and the body takes place, the liberated soul-Monad exultingly rejoins the mother- and father-spirit, the radiant *Augoeides*; and the two, merged into one, forever form, with a glory proportioned to the spiritual purity of the past earth-life, the Adam who has completed the circle of necessity, and is freed from the last vestige of his physical encasement. Henceforth, growing more and more radiant at each step of his upward progress, he mounts the shining path that ends at the point from which he started around the GRAND CYCLE.

The whole Darwinian theory of natural selection is included in the first six chapters of the book of *Genesis*. The 'Man' of chapter i is radically different from the 'Adam' of chapter ii, for the former was created "male and female" — that is, bi-sexual — and in the image of God; while the latter, according to verse seven, was formed of the dust of the ground, and became "a living soul" after the Lord God "breathed into his nostrils the breath of life." Moreover *this Adam* was a male being, and in verse twenty we are told that "there was not found a helpmeet for him." The *Adonai*, being pure spiritual entities, had no sex, or rather had both sexes united in themselves, like their Creator; and the ancients understood this so well that they represented many of their deities as of dual sex. The Biblical student must either accept this interpretation, or make the passages in the two chapters alluded to absurdly contradict each other. It was such literal acceptance of passages that warranted the atheists in covering the Mosaic account with ridicule, and it is the dead letter of the old text that begets the materialism of our age. Not only are these two races of beings thus clearly indicated in *Genesis*, but even a third and a fourth one are ushered before the reader in chapter iv, where the "sons of God" and the race of "giants" are spoken of.

As we write, there appears in an American paper, *The Kansas City Times*, an account of important discoveries of the remains of a pre-historical *race of giants*, which corroborates the statements of the kabalists and the Bible allegories at the same time. It is worth preserving:

616. Everard: *Mystères physiologiques*, p. 132. 617. See Plato's *Timaeus*, § xviii.

"In his researches among the forests of Western Missouri, Judge E. P. West has discovered a number of conical-shaped mounds, similar in construction to those found in Ohio and Kentucky. These mounds are found upon the high bluffs overlooking the Missouri River, the largest and more prominent being found in Tennessee, Mississippi, and Louisiana. Until about three weeks ago it was not suspected that the mound builders had made this region their home in the prehistoric days; but now it is discovered that this strange and extinct race once occupied this land, and have left an extensive graveyard in a number of high mounds upon the Clay County bluffs.

"As yet only one of these mounds has been opened. Judge West discovered a skeleton about two weeks ago, and made a report to other members of the society. They accompanied him to the mound, and not far from the surface excavated and took out the remains of two skeletons. The bones are very large — so large, in fact, when compared with an ordinary skeleton of modern date, they appear to have formed part of a giant. The head bones, such as have not rotted away, are monstrous in size. The lower jaw of one skeleton is in a state of preservation, and is double the size of the jaw of a civilized person. The teeth in this jaw-bone are large, and appear to have been ground down and worn away by contact with roots and carnivorous food. The jaw-bone indicates immense muscular strength. The thigh-bone, when compared with that of an ordinary modern skeleton, looks like that of a horse. The length, thickness, and muscular development are remarkable. But the most peculiar part about the skeleton is the frontal bone. It is very low, and differs radically from any ever seen in this section before. It forms one thick ridge of bone about one inch wide, extending across the eyes. It is a narrow but rather heavy ridge of bone which, instead of extending upward, as it does now in these days of civilization, receded back from the eyebrows, forming a flat head, and thus indicates a very low order of mankind. It is the opinion of the scientific gentlemen who are making these discoveries that these bones are the remains of a prehistoric race of men. They do not resemble the present existing race of Indians, nor are the mounds constructed upon any pattern or model known to have been in use by any race of men now in existence in America. The bodies are discovered in a sitting posture in the mounds, and among the bones are found stone weapons, such as flint knives, flint scrapers, and all of them different in shape from the arrow-heads, war-hatchets, and other stone tools and weapons known to have been in use by the aboriginal Indians of this land when discovered by the whites. The gentlemen who have these curious bones in charge have deposited them with Dr. Foe, on Main Street. It is their intention to make further and closer researches in the

mounds on the bluffs opposite this city. They will make a report of their labors at the next meeting of the Academy of Science, by which time they expect to be able to make some definite report as to their opinions. It is pretty definitely settled, however, that the skeletons are those of a race of men not now in existence."

The author of a recent and very elaborate work<sup>618</sup> finds some cause for merriment over the union of the sons of God with the "daughters of men," who *were fair*, as alluded to in *Genesis*, and described at great length in that wonderful legend, the *Book of Enoch*. More is the pity, that our most learned and liberal men do not better employ their close and merciless logic and correct its one-sidedness by seeking the true spirit which dictated these allegories of old. This spirit was certainly more *scientific* than skeptics are yet prepared to admit. But with every year some new discovery may corroborate their assertions, until the whole of antiquity is vindicated.

One thing, at least, has been shown in the Hebrew text, viz.: that there was one race of purely physical creatures, another purely spiritual. The evolution and "transformation of species" required to fill the gap between the two has been left to abler anthropologists. We can only repeat the philosophy of men of old, which says that the union of these two races produced a third — the Adamite race. Sharing the natures of both its parents, it is equally adapted to an existence in the material and spiritual worlds. Allied to the physical half of man's nature is reason, which enables him to maintain his supremacy over the lower animals, and to subjugate nature to his uses. Allied to his spiritual part is his *conscience*, which will serve as his unerring guide through the besetments of the senses; for conscience is that instantaneous perception between right and wrong, exercised only by the spirit, which, being a portion of the Divine Wisdom and Purity, is absolutely pure and wise. Its promptings are independent of reason, and it can only manifest itself clearly when unhampered by the baser attractions of our dual nature.

Reason being a faculty of our physical brain, one which is justly defined as that of deducing inferences from premisses, and being wholly dependent on the evidence of other senses, cannot be a quality pertaining directly to our divine spirit. The latter *knows* — hence, all reasoning which implies discussion and argument would be useless. So an entity, which, if it must be considered as a direct emanation from the eternal Spirit of wisdom, has to be viewed as possessed of the same

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618. *Supernatural Religion: an Inquiry into the Reality of Divine Revelation*, Part I, ch. iv: London, 1875.

attributes as the essence or the whole of which it is a part. Therefore, it is with a certain degree of logic that the ancient theurgists maintained that the *rational* part of man's soul (spirit) never entered wholly into the man's body, but only overshadowed him more or less through the *irrational* or astral soul, which serves as an intermediary agent, or a medium between spirit and body. The man who has conquered matter sufficiently to receive the direct light from his shining *Augeides*, feels truth intuitively; he could not err in his judgment, notwithstanding all the sophisms suggested by cold reason, for he is ILLUMINATED. Hence, prophecy, vaticination, and the so-called Divine inspiration are simply the effects of this illumination from above by our own immortal spirit.

Swedenborg, following the mystical doctrines of the Hermetic philosophers, devoted a number of volumes to the elucidation of the "internal sense" of *Genesis*. Swedenborg was undoubtedly a "natural-born magician," a seer; he was *not* an *adept*. Thus, however closely he may have followed the apparent method of interpretation used by the alchemists and mystic writers, he partially failed; the more so, that the model chosen by him in this method was one who, albeit a great alchemist, was no more of an adept than the Swedish seer himself, in the fullest sense of the word. Eugenius Philalethes had never attained "the highest pyrotechny," to use the diction of the mystic philosophers. But, although both have missed the whole truth in its details, Swedenborg has virtually given the same interpretation of the first chapter of *Genesis* as the Hermetic philosophers. The seer, as well as the initiates, notwithstanding their veiled phraseology, clearly shows that the first chapters of *Genesis* relate to the *regeneration*, or a new birth of man, not to the creation of our universe and its crowning work—MAN. The fact that the terms of the alchemists, such as *salt*, *sulphur* and *mercury*, are transformed by Swedenborg (*Arcana coelestia*) into *ens*, *cause*, and *effect*, does not affect the underlying idea of solving the problems of the Mosaic books by the only possible method — used by the Hermetists — that of correspondences.

His doctrine of correspondence, or Hermetic symbolism, is that of Pythagoras and of the kabalists — "as above, so below." It is also that of the Buddhist philosophers, who, in their still more abstract metaphysics, inverting the usual mode of definition given by our *erudite* scholars, call the invisible types the only reality, and everything else the effects of the causes, or visible prototypes — *illusions*. However contradictory the various elucidations of the *Pentateuch* may appear *on their surface*, every one of them tends to show that the sacred literature of every country, the *Bible* as much as the *Vedas* or the Buddhist *Scriptures*,

can only be understood and thoroughly sifted by the light of Hermetic philosophy. The great sages of antiquity, those of the medieval ages, and the mystical writers of our more modern times also, were all *Hermetists*. Whether the light of truth had illuminated them through their faculty of intuition, or as a consequence of study and regular initiation, virtually they had accepted the method and followed the path traced for them by such men as Moses, Gautama-Buddha, and Jesus. The truth, symbolized by some alchemists as *dew from heaven*, had descended into their hearts, and they had all gathered it upon the *tops of mountains*, after having spread *CLEAN linen cloths* to receive it; and thus, in one sense, they had secured, each for himself, and in his own way, the *universal solvent*. How much they were allowed to share it with the public is another question. That veil, which is alleged to have covered the face of Moses, when, after descending from Sinai, he taught his people the Word of God, cannot be withdrawn at the will of the teacher only. It depends on the listeners, whether they will also remove the veil which is "upon their hearts." Paul says this plainly; and his words addressed to the Corinthians can be applied to every man or woman, and of any age in the history of the world. If "their minds are blinded" by the shining skin of divine truth, whether the Hermetic veil be withdrawn or not from the face of the teacher, it cannot be taken away from their heart unless "it shall turn to the Lord." But the latter appellation must not be applied to either of the three anthropomorphized personages of the Trinity, but to the 'Lord' as understood by Swedenborg and the Hermetic philosophers — the Lord, who is Life and MAN.

The everlasting conflict between the world-religions — Christianity, Judaism, Brâhmanism, Paganism, Buddhism — proceeds from this one source: Truth is known but to the few; the rest, unwilling to withdraw the veil from their own hearts, imagine it blinding the eyes of their neighbor. The god of every exoteric religion, including Christianity, notwithstanding its pretensions to mystery, is an idol, a fiction, and cannot be anything else. Moses, *closely-veiled*, speaks to the stiff-necked multitudes of Jehovah, the cruel, anthropomorphic deity, as of the highest God, burying deep in the bottom of his heart that truth which cannot be "either spoken of or revealed." Kapila cuts with the sharp sword of his sarcasms the Brâhma-Yogins, who in their mystical visions pretend to see the HIGHEST one. Gautama-Buddha conceals, under an impenetrable cloak of metaphysical subtleties, the verity, and is regarded by posterity as *an atheist*. Pythagoras, with his allegorical mysticism and metempsychosis, is held to be a clever impostor, and his successors Apollonius and Plotinus are included in the same category and referred to as visionaries, if not charlatans. Plato, whose writings have only been

superficially studied by the majority of our *great* scholars, is accused by many of his translators of absurdities and puerilities, and even of being ignorant of his own language; most likely for saying, in reference to the Supreme, that "a matter of that kind cannot be expressed by words, like other things to be learned";<sup>619</sup> and making Protagoras lay too much stress on the use of 'veils.' We could fill a whole volume with names of misunderstood sages, whose writings — only because our materialistic critics feel unable to lift the 'veil,' which shrouds them — are currently regarded as mystical absurdities. The most important feature of this seemingly incomprehensible mystery lies perhaps in the inveterate habit of the majority of readers of judging a work by its words and insufficiently-expressed ideas, leaving the spirit of it out of the question. Philosophers of entirely distinct schools are often found using a multitude of different expressions, some dark and metaphorical — all figurative, and yet treating of the same subject. Like the thousand divergent rays of a globe of fire, every ray leads, nevertheless, to the central point; and so every mystic philosopher — whether he be a devotedly pious enthusiast like Henry More; an irascible alchemist, using a Billingsgate phraseology, like his adversary, Eugenius Philalethes; or an *atheist* (?) like Spinoza — had one and the same object in view, MAN. It is Spinoza, however, who furnishes perhaps the truest key to a portion of this unwritten secret. While Moses forbids "graven images" of Him whose name is not to be taken in vain, Spinoza goes farther. He clearly implies that God must not be so much as *described*. Human language is totally inadequate to give an idea of this 'Being' who is altogether unique. Whether it is Spinoza or the Christian theology that is more correct in premisses and conclusion, we leave the reader to judge for himself. Every attempt to define leads a nation to anthropomorphize the deity in whom it believes, and the result is that given by Swedenborg. Instead of stating that God made man after his own image, we ought in truth to say that "man *imagines* Gôd after his image,"<sup>620</sup> forgetting that he has set up his own reflexion for worship.

Where, then, lies the true, authentic secret so much talked about by the Hermetists? That there was and is a secret, no candid student of esoteric literature will ever doubt. Men of genius — as many of the Hermetic philosophers undeniably were — would not have made fools of themselves by trying to fool others for several thousand consecutive years. That this great secret, commonly termed 'the philosopher's stone,' had a spiritual as well as a physical meaning attached to it, was suspected in all ages. The author of *Remarks on Alchemy and the*

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619. *Seventh Epistle.*

620. E. Swedenborg: *The True Christian Religion.*

*Alchemists* very truly observes that the subject of the Hermetic art is MAN, and the object of the art is the perfection of man.<sup>621</sup> But we cannot agree with him that it was only those whom he terms "money-loving sots," who attempted to transfer the purely *moral* aim (of the alchemists) into the domain of the practical arts. The simple fact that they regard man as a trinity, which they divide into *Sal*, water of *mercury*, and *sulphur*, which is the *secret fire*, or, to speak plainly, into *body*, *soul*, and *spirit*, shows that there is a physical side to the question. Man is the philosopher's *stone* spiritually — "*a triune or trinity in unity*," as Philalethes expresses it. But he is also that stone physically. The latter is but the effect of the cause, and the cause is the universal solvent of everything — divine spirit. Man is a correlation of chemical physical forces, as well as a correlation of spiritual powers. The latter react on the physical powers of man in proportion to the development of the earthly man. "The work is carried to perfection according to the virtue of a body, soul, and spirit," says an alchemist; "for the body would never be penetrable were it not for the *spirit*, nor would the spirit be permanent in its *supra-perfect tincture*, were it not for the body; nor could these two act one upon another without the soul, *for the spirit is an invisible thing*, nor doth it ever appear without another *GARMENT*, which garment is the *SOUL*."<sup>622</sup>

The "philosophers by fire" asserted, through their chief, Robert Fludd, that sympathy is the offspring of light, and "antipathy hath its beginning from darkness." Moreover, they taught, with other kabalists, that "contrarieties in nature do proceed from one eternal essence, or from the root of all things." Thus the first cause is the parent-source of good as well as of evil. The creator — who is *not* the Highest God — is the father of matter, which is *bad*, as well as of spirit, which, emanating from the highest, invisible cause, passes through him as through a vehicle, and pervades the whole universe. "It is most certain," remarks Robertus de Fluctibus (Robert Fludd), "that, as there are an infinity of *visible* creatures, so there is an endless variety of invisible ones, of divers natures, in the universal machine. Through the mysterious name of God, which Moses was so desirous of him (Jehova) to hear and know, when he received from him this answer, *Jehova is my everlasting name*. As for the other name, it is so pure and simple that it *cannot be articulated, or compounded, or truly expressed by man's voice* . . . all the other names are wholly comprehended within it, for it contains the property as well of *Nolunt* as *volunt*, of privation as position, of death as life, of cursing as blessing, of evil as good (though nothing ideally is bad

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621. E. A. Hitchcock: *Alchemy and the Alchemists*.

622. *Ripley Revised*, 1678.

in him), of hatred and discord, and consequently of sympathy and antipathy.”<sup>623</sup>

Lowest in the scale of being are those invisible creatures called by the kabalists the “elementary.” There are three distinct classes of these. The highest in intelligence and cunning are the so-called terrestrial spirits, of which we will speak more in detail later on. Suffice it for the present to say that they are the *larvae*, or shadows of those who have lived on earth, have refused all spiritual light, remained and died deeply immersed in the mire of matter, and from whose sinful souls the immortal spirit has gradually separated. The second class is composed of the invisible antitypes of the men *to be* born. No form can come into objective existence — from the highest to the lowest — before the abstract ideal of this form — or, as Aristotle would call it, the *privation* of this form<sup>624</sup> — is called forth. Before an artist paints a picture, every feature of it exists already in his imagination; in order to perceive a watch, that particular watch must have existed in its abstract form in the watchmaker’s mind. So with future men.

According to Aristotle’s doctrine, there are three principles of natural bodies: privation, matter, and form.<sup>625</sup> These principles may be applied in this particular case. The privation of the child which is to be we shall locate in the invisible mind of the great Architect of the Universe — privation not being considered in the Aristotelic philosophy as a principle in the composition of bodies, but as an external property in their production; for the production is a change by which the matter passes from the shape it has not, to that which it assumes. Though the privation of the unborn child’s form, as well as of the future form of the unmade watch, is that which has as yet neither substance, extension, quality, nor any kind of existence, it is still something which *is*, though its outlines, in order to be, must acquire an objective form — the abstract must become concrete, in short. Thus as soon as this privation of matter is transmitted by energy to universal ether, it becomes a material form, however sublimated. If modern science teaches that *human thought* “affects the matter of another universe simultaneously with this,” how can he who believes in an Intelligent First Cause, deny that the divine thought is equally transmitted, by the same law of energy, to our common mediator, the universal ether — the world-soul? And if so, then it must follow that once there, the divine thought must manifest itself objectively as energy, faithfully reproducing the outlines of that whose ‘priviation’ was first born in the divine mind. Only it must not be understood that this *thought* creates matter. No; it creates but the design for

623. *Philosophia Mosaica*, p. 173: Gondae, (1638) 1659.

624. *Metaphys.*, V, xxii; VII, vii, etc.

625. *Ibid.*, VII, iii; XII, iv.

the future form; the matter which serves to embody this design having always been in existence, and having been prepared to form a human body, through a series of progressive transformations, as the result of evolution. Forms pass; the ideas which created them and the material which gave them objectivity, remain. These models, as yet devoid of immortal spirits, are 'elementals,' — properly speaking, *psychic embryos* — which, when their time arrives, die out of the invisible world, and are born into this visible one as human infants, receiving in *transitu* that divine breath called spirit which completes the perfect man. This class cannot communicate *objectively* with men.

The third class are the 'elementals' proper, which never evolve into human beings, but occupy, as it were, a specific step of the ladder of being, and, by comparison with the others, may properly be called nature-spirits, or cosmic agents of nature, each being confined to its own element and never transgressing the bounds of others. These are what Tertullian called the "princes of the powers of the air."

This class is believed to possess but one of the three attributes of man. They have neither immortal spirits nor tangible bodies; only astral forms, which partake, in a distinguishing degree, of the element to which they belong and also of the ether. They are a combination of sublimated matter and a rudimental mind. Some are changeless, but still have no separate individuality, acting collectively, so to say. Others, of certain elements and species, change form under a fixed law which kabalists explain. The most solid bodies belonging to this class are ordinarily just immaterial enough to escape perception by our physical eyesight, but not so unsubstantial but that they can be perfectly recognised by the inner, or clairvoyant vision. They not only exist and can all live in ether, but can handle and direct it for the production of physical effects, as readily as we can compress air or water for the same purpose by pneumatic and hydraulic apparatus; in which occupation they are readily helped by the 'human elementary.' More than this; they can so condense it as to make for themselves tangible bodies which, by their Protean powers, they can cause to assume such likeness as they choose, by taking as their models the portraits they find stamped in the memory of the persons present. It is not necessary that the sitter should be thinking at the moment of the one represented. His image may have faded many years before. The mind receives indelible impression even from some chance acquaintance or from persons encountered but once. As a few seconds' exposure of the sensitized photograph plate is all that is requisite to preserve indefinitely the image of the sitter, so is it with the mind.

According to the doctrine of Proclus, the uppermost regions from the zenith of the universe to the moon belonged to the gods or planetary

spirits, agreeably to their hierarchies and classes. The highest among them were the twelve *hyper-ouranioi*, or supercelestial gods, having whole legions of subordinate daemons at their command. They are followed next in rank and power by the *egkoshmioi*, the intracosmic gods, each of these presiding over a great number of daemons, to whom they impart their power, transferring it from one to another at will. These are evidently the personified forces of nature in their mutual correlation, the latter being represented by the third class or the 'elementals' we have just described.

Further on he shows, on the principle of the Hermetic axiom of types and prototypes, that the lower spheres have their subdivisions and classes of beings as well as the upper celestial ones, the former being always subordinate to the higher ones. He held that the four elements are all filled with *daemons*, maintaining with Aristotle that the universe is full, and that there is no void in nature. The daemons of the earth, air, fire and water are of an elastic, ethereal, semi-corporeal essence. It is these classes which officiate as intermediate agents between the gods and men. Although lower in intelligence than the *sixth* order of the higher daemons, these beings preside directly over the elements and organic life. They direct the growth, the inflorescence, the properties and various changes of plants. They are the personified ideas or virtues shed by the heavenly *hyle* into inorganic matter; and, as the vegetable kingdom is one remove higher than the mineral, these emanations from the celestial gods take form and being in the plant, and constitute *its soul*. It is that which Aristotle's doctrine terms the *form* in the three principles of natural bodies, classified by him as privation, matter and form. His philosophy teaches that besides the original matter, another principle is necessary to complete the triune nature of every particle, and this is form; an invisible, but still, in an ontological sense of the word, a substantial being, really distinct from matter proper. Thus, in an animal or a plant — besides the bones, the flesh, the nerves, the brains, and the blood, in the former, and the pulpy matter, tissues, fibers, and juice in the latter, which blood and juice, by circulating through the veins and fibers, nourish all parts of both animal and plant; and besides the animal spirits, which are the principles of motion, and the chemical energy which is transformed into vital force in the green leaf — there must be a substantial form, which Aristotle called in the horse, the *horse's soul*: Proclus, the *daemon* of every mineral, plant, or animal; and the medieval philosophers, the *elementary spirits* of the four kingdoms.

All this is held in our century as metaphysics and gross superstition. Still, on strictly ontological principles, there is in these old hypotheses some shadow of probability, some clew to the perplexing 'missing links'

of exact science. The latter has become so dogmatic of late, that all that lies beyond the ken of *inductive* science is termed imaginary; and we find Professor Joseph Le Conte stating that some of the best scientists "ridicule the use of the term 'vital force,' or vitality, as a remnant of *superstition*."<sup>626</sup> De Candolle suggests the term "vital movement," instead of vital force;<sup>627</sup> thus preparing for a final scientific leap which will transform the immortal, thinking man into an automaton with a clockwork inside him. "But," objects Le Conte, "can we conceive of movement without force? And if the movement is peculiar, so also is the form of force."

In the Jewish Kabala the nature-spirits were known under the general name of *Shedim* and divided into four classes. The Persians called them all *ders*; the Greeks vaguely designated them as *daemons*; the Egyptians knew them as *afrits*. The ancient Mexicans, says Kaiser, believed in numerous spirit-abodes, into one of which the shades of innocent children were placed until final disposal; to another, situated in the sun, ascended the valiant souls of heroes; while the hideous specters of incorrigible sinners were sentenced to wander in despair through subterranean caves, held in the bonds of the earth-atmosphere, unwilling and unable to liberate themselves. They passed their time in communicating with mortals, and frightening those who could see them. Some of the African tribes know them as *Yowahos*. In the Indian Pantheon there are no less than 330,000,000 of various kinds of spirits, including elementals, which latter were termed by the Brâhmanas the *Daityas*. These beings are known by the adepts to be attracted toward certain quarters of the heavens by something of the same mysterious property which makes the magnetic needle turn toward the north, and certain plants to obey the same attraction. The various races are also believed to have special sympathies with certain human temperaments, each exerting more power over one type than over others. Thus a bilious, lymphatic, nervous or sanguine person would be affected favorably or otherwise by varying conditions of the astral light, resulting from the correspondingly different aspects of the planetary bodies. Having reached this general principle, after recorded observations extending over an indefinite series of years, or ages, the adept astrologer would only require to know what the planetary aspects were at a given anterior date, and by applying his knowledge of the succeeding changes in the heavenly bodies, would be able to trace with approximate accuracy the varying fortunes of the personage whose horoscope was required, and even to predict the future. The accuracy of the horoscope would depend, of course, no less

626. J. Le Conte: *The Correlation of Vital with Chemical and Physical Forces*, p. 196.  
627. *Archives des Sciences*, XLV, p. 345. December, 1872.

upon the astrologer's knowledge of the occult forces and races in Nature, than upon his astronomical erudition.

Eliphas Lévi expounds with reasonable clearness, in his *Dogme et rituel de la haute magie*, the law of reciprocal influences between the planets and their combined effect upon the mineral, vegetable and animal kingdoms, as well as upon ourselves. He states that the astral atmosphere changes from day to day, and from hour to hour, as constantly as the air we breathe. He quotes approvingly the doctrine of Paracelsus that every man, animal, and plant bears external and internal evidences of the influences dominant at the moment of germinal development. He repeats the old kabalistic doctrine, that nothing is unimportant in nature, and that even so small a thing as the birth of one child upon our insignificant planet has its effect upon the universe, as the universe itself also reacts upon it.

"The stars," he remarks, "are linked to one another by attractions which hold them in equilibrium and cause them to move with regularity through space. This network of light stretches from all the spheres to all the spheres, and there is not a point upon any planet to which is not attached one of these indestructible threads. The precise locality, as well as the hour of birth, should then be calculated by the true adept in astrology; then, when he shall have made the exact calculation of the astral influences, it remains for him to count the chances of his position in life, the helps or hindrances he is likely to encounter . . . and his natural impulses toward the accomplishment of his destiny."<sup>628</sup> He also asserts that the man's inherent force of character, his ability to conquer difficulties and subdue unfavorable propensities, and so carve out his fortune, or his tendency to wait passively for what blind fate may bring, must all be taken into account.

A consideration of the subject from the standpoint of the ancients affords us, it will be seen, a very different view from that taken by Professor Tyndall in his famous Belfast address. "To supersensual beings," says he, "which, however potent and invisible, were nothing but species of *human creatures*, perhaps raised from among mankind, and retaining all human passions and appetites, were handed over the rule and governance of natural phenomena."

To enforce his point, Mr. Tyndall conveniently quotes from Euripides the familiar passage in Hume: "The gods toss all into confusion, mix everything with its reverse, that all of us, from our ignorance and uncertainty, may pay them the more worship and reverence." Although enunciating in *Chrysippus* several Pythagorean doctrines, Euripides is considered by every ancient writer as heterodox, therefore the quotation

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628. *Dogme et rituel de la haute magie* — *Dogme*, ch. xvii.

taken from this philosopher does not at all strengthen Mr. Tyndall's argument.

As to the *human spirit*, the notions of the older philosophers and of the medieval kabalists, while differing in some particulars, agreed on the whole; so that the doctrine of one may be viewed as the doctrine of the other. The most substantial difference consisted in the location of the immortal or divine spirit of man. While the ancient Neo-Platonists held that the Augoeides never descends hypostatically into the living man, but only sheds its radiance more or less on the inner man (the astral soul), the kabalists of the Middle Ages maintained that the spirit, detaching itself from the ocean of light and spirit, entered into man's soul, where it remained through life imprisoned in the astral capsule. This difference was the result of the belief of Christian kabalists, more or less, in the dead letter of the allegory of the fall of man. The soul, they said, became, through the fall of Adam, contaminated with the world of matter, or Satan. Before it could appear with its enclosed divine spirit in the presence of the Eternal, it had to purify itself of the impurities of darkness. They compared "the spirit imprisoned within the soul to a drop of water enclosed within a capsule of gelatine and thrown in the ocean: so long as the capsule remains whole, the drop of water remains isolated; break the envelope, and the drop becomes a part of the ocean — its individual existence has ceased. So it is with the spirit. As long as it is enclosed in its plastic mediator, or soul, it has an individual existence. Destroy the capsule, a result which may be brought about by the agonies of withered conscience, crime and moral disease, and the spirit returns back to its original abode. Its individuality is gone."

On the other hand, the philosophers who explained the 'fall into generation' in their own way, viewed spirit as something wholly distinct from the soul. They allowed its presence in the astral capsule only so far as the spiritual emanations or rays of the 'shining one' were concerned. Man and soul had to conquer their immortality by ascending toward the unity with which, if successful, they were finally linked, and into which they were absorbed, so to say. The individualization of man after death depended on the spirit, not on his soul and body. Although the word 'personality,' in the sense in which it is usually understood, is an absurdity if applied literally to our immortal essence, still the latter is a distinct entity, immortal and eternal, *per se*; and, as in the case of criminals beyond redemption, when the shining thread which links the spirit to the soul from the moment of the birth of a child is violently snapped, and the disembodied entity is left to share the fate of the lower animals, to dissolve gradually into ether, and have its individuality annihilated — even then the spirit remains a distinct being. It becomes a

planetary spirit, an angel; for *the gods of the Pagan or the archangels of the Christian*, the direct emanations of the First Cause, notwithstanding the rash statement of Swedenborg, *never were or will be men*, on our planet at least.

This specialization has been the stumbling-block of metaphysicians in all ages. The whole esotericism of the Buddhistical philosophy is based on this mysterious teaching, understood by so few persons, and so totally misrepresented by many of the most learned scholars. Even metaphysicians are too much inclined to confound the effect with the cause. A person may have won his immortal life, and remain the same *inner-self* he was on earth, throughout eternity; but this does not imply necessarily that he must either remain the Mr. Smith or Brown he was on earth, or lose his individuality. Therefore the astral soul and terrestrial body of man may, in the dark Hereafter, be absorbed into the cosmical ocean of sublimated elements, and cease to feel his *ego*, if this *ego* did not deserve to soar higher; and the divine spirit may still remain an unchanged entity, though this particular terrestrial experience of his emanations may be totally obliterated at the instant of separation from the unworthy vehicle.

If the 'spirit,' or the divine portion of the soul, is pre-existent as a distinct being from all eternity, as Origen, Synesius, and other Christian fathers and philosophers taught, and if it is the same and nothing more than the metaphysically-objective soul, how can it be otherwise than eternal? And what matters it in such a case, whether man leads an animal or a pure life, if, do what he may, he can never lose his individuality? This doctrine is as pernicious in its consequences as that of vicarious atonement. Had the latter dogma, in company with the false idea that we are all immortal, been demonstrated to the world in its true light, humanity would have been bettered by its propagation. Crime and sin would be avoided, not from fear of earthly punishment, or of a ridiculous hell, but because of that desire which lies the most deeply rooted in our inner nature — for an individual and distinct life in the hereafter, combined with the positive assurance that we cannot win such life unless we "take the kingdom of heaven by violence"; and because of the conviction that neither human prayers nor the blood of another man will save us from individual destruction after death, unless we firmly link ourselves during our terrestrial life with our own immortal spirit — our God.

Pythagoras, Plato, Timaeus of Locris, and the whole Alexandrian school derived the soul from the universal World-Soul; and the latter was, according to their own teachings, Aether — something of such a fine nature as to be perceived only by our inner sight. Therefore it cannot be the essence of the Monas, or *cause*, because the *anima mundi* is but the effect, the objective emanation of the former. Both the human spirit

and the soul are pre-existent. But while the former exists as a distinct entity, an individualization, the soul exists as pre-existing matter, an un-scient portion of an intelligent whole. Both were originally formed from the Eternal Ocean of Light; but as the Theosophists expressed it, there is a visible as well as invisible spirit in fire. They made a difference between the *anima bruta* and the *anima divina*. Empedocles firmly believed all men and animals to possess two souls; and in Aristotle we find that he calls one the reasoning soul — *νοῦς*, and the other, the animal soul — *ψυχή*. According to these philosophers, the reasoning soul comes from *without* the universal soul, and the other from *within*. This divine and superior region, in which they located the invisible and supreme deity, was considered by them (including Aristotle himself) as a fifth element, purely spiritual and divine, whereas the *anima mundi* proper was considered as composed of a fine, igneous, and ethereal nature spread throughout the universe, in short — ether. The Stoics, the greatest materialists of ancient days, excepted the Invisible God and Divine Soul (Spirit) from any such a corporeal nature. Their modern commentators and admirers, greedily seizing the opportunity, built on this ground the supposition that the Stoics believed in neither God nor soul. But Epicurus — whose doctrine militating directly against the agency of a Supreme Being and gods in the formation or government of the world, placed him far above the Stoics in atheism and materialism — taught nevertheless that the soul is of a fine, tender essence, formed from the smoothest, roundest and finest atoms, which description still brings us to the same sublimated ether. Arnobius, Tertullian, Irenaeus, and Origen, notwithstanding their Christianity, believed, with the more modern Spinoza and Hobbes, that the soul was corporeal, though of a very fine nature.

This doctrine of the possibility of losing one's soul and, hence, individuality, militates against the ideal theories and progressive ideas of some spiritualists, though Swedenborg fully adopts it. They will never accept the kabalistic doctrine which teaches that it is only through observing the law of harmony that individual life hereafter can be obtained; and that the farther the inner and outer man deviate from this fount of harmony, whose source lies in our divine spirit, the more difficult it is to regain the ground.

But while the spiritualists and other adherents of Christianity have little if any perception of this fact of the possible death and obliteration of the human personality by the separation of the immortal part from the perishable, the Swedenborgians fully comprehend it. One of the most respected ministers of the New Church, the Rev. Chauncey Giles, D. D., of New York, recently elucidated the subject in a public discourse as follows: Physical death, or the death of the body, was a provision of the

divine economy for the benefit of man, a provision by means of which he attained the higher ends of his being. But there is another death which is the interruption of the divine order, and the destruction of every human element in man's nature and of every possibility of human happiness. This is the spiritual death, which takes place before the dissolution of the body. "There may be a vast development of man's natural mind without that development being accompanied by a particle of love of God, or of unselfish love of man." When one falls into a love of self and love of the world, with its pleasures, losing the divine love of God and of the neighbor, he falls from life to death. The higher principles which constitute the essential elements of his humanity perish, and he lives only on the natural plane of his faculties. Physically he exists, spiritually he is dead. To all that pertains to the higher and the only enduring phase of existence he is as much dead as his body becomes dead to all the activities, delights, and sensations of the world when the spirit has left it. This spiritual death results from disobedience to the laws of spiritual life, which is followed by the same penalty as disobedience to the laws of the natural life. But the spiritually dead have still their delights; they have their intellectual endowments and power, and intense activities. All the animal delights are theirs, and to multitudes of men and women these constitute the highest ideal of human happiness. The tireless pursuit of riches, of the amusements and entertainments of social life; the cultivation of graces of manner, of taste in dress, of social preferment, of scientific distinction, intoxicate and enrapture these dead-alive; "but," the eloquent preacher remarks, "these creatures, with all their graces, rich attire, and brilliant accomplishments, are dead in the eye of the Lord and the angels, and when measured by the only true and immutable standard have no more genuine life than skeletons whose flesh has turned to dust." A high development of the intellectual faculties does not imply spiritual and true life. Many of our greatest scientists are only animated corpses — they have no spiritual sight because their spirits have left them. So we might go through all ages, examine all occupations, weigh all human attainments, and investigate all forms of society, and we should find these *spiritually dead* everywhere.

Pythagoras taught that the entire universe is one vast system of mathematically correct combinations. Plato shows the deity *geometrizing*. The world is sustained by the same law of equilibrium and harmony as that upon which it was built. The centripetal tendency could not manifest itself without the centrifugal in the harmonious revolutions of the spheres; all forms are the product of this dual aspect in nature. Thus, to illustrate our case, we may call the spirit a centrifugal, and the

soul a centripetal energy. When in perfect harmony, both produce one result; interfere with the centripetal tendency of the earthly soul toward the center which attracts it; clog it with too heavy a weight of matter, and the spiritual link may break — the harmony of the whole, which was its life, being thus destroyed. Individual life can only be continued if sustained by this two-fold energy. The least deviation from harmony damages it; when it is destroyed beyond redemption the energies separate and the form is gradually annihilated. After the death of the depraved and the wicked arrives the critical moment. If during life the ultimate and desperate effort of the inner-self to reunite itself with the faintly-glimmering ray of its divine parent is neglected; if this ray is allowed to be more and more shut out by the thickening crust of matter, the soul, once freed from the body, follows its earthly attractions, and is magnetically drawn into and held within the dense fogs of the material atmosphere. Then it begins to sink lower and lower, until it finds itself, when it has returned to consciousness, in what the ancients termed *Hades*. Such annihilation of a soul is never instantaneous; it may take centuries, perhaps; for nature never proceeds by jumps and starts, and the astral soul being formed of elements, the law of evolution must bide its time. Then begins the fearful law of compensation, the *Yin-yuan* of the Buddhists.

The class of spirits resulting is called the 'terrestrial' or '*earthly* elementary,' in contradistinction to the other classes, as we have shown in the introductory chapter. In the East they are known as the 'Brothers of the Shadow.' Cunning, low, vindictive, and seeking to avenge their sufferings upon humanity, they become, until final annihilation, vampires, ghouls and prominent actors on the great spiritualistic stage of 'materialization.' This phenomenon they perform with the help of the more intelligent of the genuine-born 'elemental' creatures, which hover around and welcome them with delight in their own spheres. Heinrich Khunrath, the great Bohemian kabalist, has in a plate of his rare work, *Amphitheatri sapientiae aeternae*, representations of the four classes of these human 'elementary spirits.' Once past the threshold of the sanctuary of initiation, once that an adept has lifted the 'Veil of Isis,' the mysterious and jealous goddess, he has nothing to fear; but till then he is in constant danger.

Although Aristotle himself, anticipating the modern physiologists, regarded the human mind as a material substance, and ridiculed the hylozoists, nevertheless he fully believed in the existence of a 'double' soul, or spirit and soul.<sup>629</sup> He laughed at Strato for believing that any particles of matter, *per se*, could have life and intellect in themselves suf-

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629. Aristotle: *De generat. et corrupt.*, lib. II.

ficient to fashion by degrees such a multiform world as ours.<sup>630</sup> Aristotle is indebted for the sublime morality of his Nichomachean Ethics to a thorough study of the *Pythagoric Ethical Fragments*; for the latter can easily be shown to have been the source from which he gathered his ideas, though he might not have sworn "by him who the tetractys found."<sup>631</sup> Finally, what do we know with certainty about Aristotle? His philosophy is so abstruse that he constantly leaves his reader to supply by the imagination the missing links of his logical deductions. Moreover we know that before his works ever reached our scholars, who delight in his seemingly atheistical arguments in support of his doctrine of fate, these works passed through too many hands to have remained immaculate. From Theophrastus, his legatee, they passed to Neleus, whose heirs kept them mouldering in subterranean caves for nearly 150 years;<sup>632</sup> after which, we learn, his manuscripts were copied and much augmented by Apellicon of Theos, who supplied such paragraphs as had become illegible, by conjectures of his own, probably many of these drawn from the depths of his inner consciousness. Our scholars of the nineteenth century might certainly profit well by Aristotle's example, were they as anxious to imitate him practically as they are to throw his inductive method and materialistic theories at the head of the Platonists. We invite them to collect *facts* as carefully as he did, instead of denying those they know nothing about.

What we have said in the introductory chapter and elsewhere, of mediums and the tendency of their mediumship, is not based upon conjecture, but upon actual experience and observation. There is scarcely one phase of mediumship, of any kind, of which we have not seen examples during the past twenty-five years, in various countries. India, Tibet, Borneo, Siam, Egypt, Asia Minor, America (North and South), and other parts of the world, have all displayed to us their peculiar phases of mediumistic phenomena and magical power. Our varied experience has taught us two important truths, viz.: that for the exercise of the latter, personal purity and the exercise of a trained and indomitable will-power are indispensable; and that spiritualists can never assure themselves of the genuineness of mediumistic manifestations, unless such occur in the light and under such reasonable test conditions as would ensure the instant detection of any attempted fraud.

For fear of being misunderstood, we would remark that while, as a rule, physical phenomena are produced by the nature-spirits, of their own

630. *De partibus animalium*, I, i.

631. A Pythagorean oath. The Pythagoreans swore by their master.

632. See Lemprière: *Un dictionnaire classique*: Paris, 1797.

volution and to please their own fancy, still good disembodied human spirits under *exceptional* circumstances such as the aspiration of a pure heart or the occurrence of some favoring emergency, can manifest their presence by any of the phenomena *except personal materialization*. But it must be a mighty attraction indeed to draw a pure, disembodied spirit from its radiant home into the foul atmosphere from which it escaped upon leaving its earthly body.

Magi and theurgic philosophers objected most severely to the "evocation of souls." "Bring her [the soul] not forth, lest in departing she retain something," says Psellus.<sup>633</sup>

"It becomes you not to behold them before your body is initiated,  
Since, by always alluring, they seduce the souls of the uninitiated,"

says another philosopher.<sup>634</sup>

They objected to it for several good reasons. 1. "It is extremely difficult to distinguish a good daemon from a bad one," says Iamblichus. 2. If a human soul succeeds in penetrating the density of the earth's atmosphere — always oppressive to her, often hateful — still she cannot avoid incurring a danger which accrues from this proximity to the material world; "departing, she *retains* something," that is to say, her purity is contaminated, for which she has to suffer more or less after her departure. Therefore the true theurgist will avoid causing any more suffering to this pure denizen of the higher sphere than is absolutely required by the interests of humanity. It is only the practitioner of black magic who compels the presence, by the powerful incantations of necromancy, of the tainted souls of such as have lived bad lives, and are ready to aid his selfish designs. Of intercourse with the *Augoeides*, through the mediumistic powers of *subjective* mediums, we speak elsewhere. The theurgists employed chemicals and mineral substances to chase away evil spirits. Of the latter, a stone called *Mvīgoupar* was one of the most powerful agents.

"When you shall see a *terrestrial* demon approaching,  
Exclaim, and sacrifice the stone Mnisurin,"

claims a Zoroastrian oracle.<sup>635</sup>

And now, to descend from the eminence of theurgico-magian poetry to the 'unconscious' magic of our present century, and the prose of a modern kabalist, we shall review it in the following extracts:

In Dr. Morin's *Journal de Magnétisme*, published a few years since in

633. Psel., 'Chaldaean Oracles,' 3.

634. Procl. on *I Alcib.* 635. Psel., 40.

Paris, at a time when the ‘table-turning’ was raging in France, a curious letter was published.

“Believe me, sir,” wrote the anonymous correspondent, “that there are no spirits, no ghosts, no angels, no demons *enclosed in a table*; but, all of these can be found there, nevertheless, for that depends on *our own wills* and our imaginations. . . . This *MENSABULISM*<sup>636</sup> is an ancient phenomenon . . . misunderstood by us moderns, but natural, for all that, and which pertains to physics and psychology; unfortunately, it had to remain incomprehensible until the discovery of electricity and heliography, as, to explain a fact of spiritual nature, we are obliged to base ourselves on a corresponding fact of a material order. . . .

“As we all know, the daguerreotype-plate may be impressed, not only by objects, but also by their reflexions. Well, the phenomenon in question, which ought to be named *mental photography*, produces, besides *realities*, the dreams of our imagination, with such a fidelity that very often we become unable to distinguish a copy taken from *one present*, from a negative obtained of an *image*. . . .

“The *magnetization* of a table or of a person is absolutely identical in its results; it is the saturation of a foreign body by either the *intelligent* vital electricity, or the thought of the magnetizer and those present.”

Nothing can give a better or a more just idea of it than the electric battery gathering the fluid on its conductor, to obtain therefrom a *brute* force which manifests itself in sparks of light, etc. Thus the electricity accumulated on an isolated body acquires a power of reaction equal to the action, either for charging, magnetizing, decomposing, igniting, or for discharging its vibrations far away. These are the visible effects of the *blind*, or crude electricity produced by blind elements — the word blind being used of the table itself in contradistinction to the *intelligent* electricity. But there evidently exists a corresponding electricity produced by the cerebral ‘voltaic pile’ in man; this *soul-electricity*, this spiritual and universal ether, which is the *ambient, middle nature of the metaphysical universe*, or rather of the *incorporeal* universe, has to be studied before it is admitted by science, which has no idea of it and will never know anything of the great phenomenon of life until she has obtained such.

“It appears that in order to manifest itself the cerebral electricity requires the help of the ordinary statical electricity; when the latter is lacking in the atmosphere — when the air is very damp, for instance — you can get little or nothing of either tables or mediums. . . .

“There is no need for the ideas to be formulated very precisely in the

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636. From the Latin word *mensa* — table. This curious letter is copied in full in *La science des esprits*, by Eliphas Lévi.

brains of the persons present; the *table* discovers and formulates them *itself*, in either prose or verse, but always correctly; the table requires time to compose a verse; it begins, then it erases a word, corrects it, and sometimes sends back the epigram to our address . . . if the persons present are in sympathy with each other, *it* jokes and laughs with us as any living person could. As to the things of the exterior world, it has to content itself with conjectures, as well as ourselves; *it* (the table) constructs little philosophical systems, and discusses and defends them like a cunning logician. In short, it creates itself a conscience and a reason properly belonging to itself, but with the materials it finds in us. . . .

"The Americans are persuaded that they talk with their dead; some think (more truly) that these are *spirits*; others take them for angels; others again, for devils . . . (the *intelligence*) assuming the shape which fits the conviction and preconceived opinion of everyone; as did the initiates of the temples of Serapis, of Delphi, and other theurgico-medical establishments of the same kind. They were convinced beforehand that they would communicate with their gods; and *they* never failed.

"We, who well know the value of the phenomenon . . . are perfectly sure that after having charged the table with our magnetic *efflux*, we have called to life, or created an intelligence analogous to our own, which like ourselves is endowed with a free will, can talk and discuss with us, with a degree of superior lucidity, considering that the resultant is stronger than the individual, or rather the whole is larger than a part of it. . . . We must not accuse Herodotus of telling us fibs when he records the most extraordinary circumstances, for we must hold them to be as true and correct as the rest of historical facts which are to be found in all the Pagan writers of antiquity. . . .

"The phenomenon is as old as the world. . . . The priests of India and China practised it before the Egyptians and the Greeks. The savages and the Esquimaux know it well. It is the phenomenon of Faith, sole source of every prodigy. 'According to *your faith* be it done unto you.' The one who enunciated this profound doctrine was verily the incarnated word of Truth; he neither deceived himself, nor wanted to deceive others; he expounded an axiom which we now repeat, without much hope of seeing it accepted.

"Man is a microcosm, or a little world; he carries in him a fragment of the great *All*, in a chaotic state. The task of our half-gods is to disentangle from it the share belonging to them, by incessant mental and material labor. They have their task to do, the perpetual invention of new products, of new moralities, and the proper arrangement of the

crude and formless material furnished them by the Creator, who created them in His own image, that they should create in their turn and so complete here the work of the Creation; an immense labor which can be achieved only when the *whole* has become so perfect, that it is like unto God, and is thus able to survive. We are very far yet from that final moment, for we can say that everything is to be done, to be undone, and *outdone* as yet on our globe, institutions, machinery, and products.

“*Mens non solum agitat sed creat molam.*”

“We live in this life, in an ambient, intellectual center, which entails between human beings and things a necessary and perpetual solidarity; every brain is a ganglion, a station of a universal *neurological* telegraphy in constant rapport with the central and other stations by the vibrations of thought.

“The spiritual sun shines for souls as the material sun shines for bodies, for the universe is *double* and follows the law of couples. The ignorant operator interprets erroneously the divine dispatches, and often delivers them in a false and ridiculous manner. Thus study and true science alone can destroy the superstitions and nonsense spread by the ignorant interpreters placed at the *stations of teaching* among every people in this world. These blind interpreters of the *Verbum*, the WORD, have always tried to impose on their pupils the obligation to swear to everything without examination in *verba magistri*.

“Alas! we could wish for nothing better were they to translate correctly the *inner* voices, which voices never deceive but those who have *false spirits* in them. ‘It is our duty,’ they say, ‘to interpret oracles; it is we who have received the exclusive mission for it from heaven, *spiritus flat ubi vult*, and it blows on us alone. . . .’

“It blows on *every one*, and the rays of the spiritual light illuminate every conscience; and when all the bodies and all the minds will reflect equally this dual light, people will see a great deal clearer than they do now.”

We have translated and quoted the above fragments for their great originality and truthfulness. We know the writer; fame proclaims him a great kabalist, and a few friends know him as a truthful and honest man.

The letter shows, moreover, that the writer has well and carefully studied the chameleon-like nature of the intelligences presiding over spiritual circles. That they are of the same kind and race as those so frequently mentioned in antiquity, admits of as little doubt as that the present generation of men are of the same nature as were human beings

in the days of Moses. Subjective manifestations proceed, under harmonious conditions, from those beings which were known as the 'good daemons' in days of old. Sometimes, but rarely, the planetary spirits — beings of another race than our own — produce them; sometimes the spirits of our translated and beloved friends; sometimes nature-spirits of one or more of the countless tribes; but most frequently of all terrestrial elementary spirits, disembodied evil men, the *Diakka* of A. Jackson Davis.

We do not forget what we have elsewhere written about *subjective* and *objective* mediumistic phenomena. We keep the distinction always in mind. There are good and bad of both classes. An impure medium will attract to his impure inner self the vicious, depraved, malignant influences as inevitably as one that is pure draws only those that are good and pure. Of the latter kind of medium where can a nobler example be found than the gentle Baroness Adelma von Vay, of Austria (born Countess Wurmbrandt), who is described to us by a correspondent as "the Providence of her neighborhood"? She uses her mediumistic power to heal the sick and comfort the afflicted. To the rich she is a phenomenon; but to the poor a ministering angel. For many years she has seen and recognised the nature-spirits or cosmic elementaries, and found them always friendly. But this was because she was a pure, good woman. Other correspondents of the Theosophical Society have not fared so well at the hands of these apish and impish beings. The Havana case, elsewhere described, is an example.

Though spiritualists discredit them ever so much, these nature-spirits are realities. If the gnomes, sylphs, salamanders, and undines of the Rosicrucians existed in their days, they must exist now. Bulwer Lytton's 'Dweller of the Threshold' is a modern conception modeled on the ancient type of the *Sulanuth* of the Hebrews and Egyptians, which is mentioned in the *Book of Jasher*.<sup>637</sup>

The Christians call them 'devils,' 'imps of Satan,' and like characteristic names. They are nothing of the kind, but simply creatures of ethereal matter, irresponsible, and neither good nor bad, unless influenced by a superior intelligence. It is very extraordinary to hear devout

637. "And when the Egyptians bid themselves on account of the swarm" (one of the plagues alleged to have been brought on by Moses) ". . . they locked their doors after them, and God ordered the *Sulanuth*" (a sea-monster, naively explains the translator, in a footnote) "which was in the sea, to come up and go into Egypt. . . . And she had long arms, ten cubits in length. . . . And she went upon the roofs and uncovered the rafters and flooring and cut them, and stretched forth her arm into the house and removed the lock and the bolt, and opened the houses of Egypt . . . and the swarm of animals destroyed the Egyptians, and it grieved them exceedingly."—*Jasher*, lxxi, 19-22.

Catholics abuse and misrepresent the nature-spirits, when one of their greatest authorities, Clement the Alexandrian, discounted such abuse by describing these creatures as they really are. Clement, who perhaps had been a theurgist as well as a Neo-Platonist, thus arguing upon good authority, remarks that it is absurd to call them devils,<sup>638</sup> for they are only *inferior* angels, "the powers which inhabit elements, move the winds and distribute showers, and as such are agents and subject to God."<sup>639</sup> Origen, who before he became a Christian also belonged to the Platonic school, is of the same opinion. Porphyry describes these daemons more carefully than any one else.

When the nature of the manifesting intelligences, which science believes to be a 'psychic force,' and spiritualists the identical spirits of the dead, is better understood, then will academicians and believers turn to the old philosophers for information.

Let us for a moment imagine an intelligent orang-outang or some African anthropoid ape disembodied, *i. e.*, deprived of its physical and in possession of an astral, if not an immortal body. We have found in spiritual journals many instances where apparitions of departed pet-dogs and other animals have been seen. Therefore, upon spiritualistic testimony, we must think that such animal 'spirits' do appear although we reserve the right of concurring with the ancients that the forms are but tricks of the elementals. Once open the door of communication between the terrestrial and the spiritual world, what prevents the ape from producing physical phenomena such as he sees human spirits produce? And why may not these excel in cleverness of ingenuity many of those which have been witnessed in spiritual circles? Let spiritualists answer. The orang-outang of Borneo is little, if any, inferior to the savage man in intelligence. Mr. Wallace and other great naturalists give instances of its wonderful acuteness, although its brain is inferior in cubic capacity to the most undeveloped of savages. These apes only lack speech to make them men of low grade. The sentinels placed by monkeys; the sleeping chambers selected and built by orang-outangs; their prevision of danger and calculations, which show more than instinct; their choice of leaders whom they obey, and the exercise of many of their faculties, certainly entitle them to a place at least on a level with many a flat-headed Australian. Says Mr. Wallace, "The mental acquirements of savages, and the faculties actually exercised by them, are very little above those of the animals."

Now people assume that there can be no apes in the other world, because apes have no 'souls.' But apes have as much intelligence, it

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638. *Stromata*, VI, xvii.

639. *Ibid.*, VI, iii.

appears, as some men; why then should these men, in no way superior to the apes, have immortal spirits, and the apes none? The materialists will answer that neither the one nor the other has a spirit, but that annihilation overtakes each at physical death. But the spiritual philosophers of all times have agreed that man occupies a position one degree higher than does the animal, and is possessed of that something which it lacks, be he the most untutored of savages or the wisest of philosophers. The ancients, as we have seen, taught that while man is a trinity of body, astral soul, and immortal spirit, the animal is but a duality — a being having a physical body and an astral soul animating it. Scientists can distinguish no difference in the elements composing the bodies of men and brutes; and the kabalists agree with them so far as to say that the astral bodies (or, as the physicists would call it, 'the life-principle') of animals and men are *identical* in essence. Physical man is but the highest development of animal life. If, as the scientists tell us, even *thought* is matter, and every sensation of pain or pleasure, every transient desire is accompanied by a disturbance of ether; and if it be true, as those bold speculators the authors of *The Unseen Universe* believe, that thought is conceived "to affect the matter of another universe simultaneously with this";<sup>640</sup> why then should not the gross, brutish thought of an orang-outang, or a dog, impressing itself on the ethereal waves of the astral light, as well as that of man, assure the animal a continuity of life after death, or 'a future state'?

The kabalists held, and now hold, that it is unphilosophical to admit that the astral body of man can survive corporeal death, and at the same time assert that the astral body of the ape is resolved into independent molecules. That which survives as a *personality* after the death of the body is the *astral soul*, which Plato, in the *Timaeus* and *Gorgias*, calls the *mortal* soul, for, according to the Hermetic doctrine, it throws off its more material particles at every progressive change into a higher sphere. Socrates narrates to Callicles<sup>641</sup> that this *mortal* soul retains all the characteristics of the body after the death of the latter; so much so, indeed, that a man marked with the whip will have his astral body "full of the prints and scars." The astral soul is a faithful duplicate of the body, both in a physical and spiritual sense. The Divine, the highest and *immortal* spirit, can be neither punished nor rewarded. To maintain such a doctrine would be at the same time absurd and blasphemous, for it is not merely a flame lit at the central and inexhaustible fountain of light, but actually a portion of it, and of identical essence. It assures immortality to the individual astral being, in proportion to the willingness of the latter to receive it. So long as the *double man*, i. e., the man of

flesh and spirit, keeps within the limits of the law of spiritual continuity, so long as the divine spark lingers in him, however faintly, he is on the road to an immortality in the future state. But those who resign themselves to a materialistic existence, shutting out the divine radiance shed by their spirit at the beginning of the earthly pilgrimage, and stifling the warning voice of that faithful sentry, the conscience, which serves as a focus for the light in the soul — such beings as these, having left behind conscience and spirit, and crossed the boundaries of matter, will of necessity have to follow its laws.

Matter is as indestructible and eternal as the immortal spirit itself, but only in its particles, and not as regards organized forms. In the case of so grossly materialistic a person as that above described, the body having been deserted by its spirit before physical death, when that event occurs, the plastic material, astral soul, following the laws of blind matter, shapes itself thoroughly into the mold which vice has been gradually preparing for it through the earth-life of the individual. Then, as Plato says, it assumes the form of that "animal which it resembled in its evil ways" <sup>642</sup> during life. "It is an ancient saying," he tells us, "that the souls departing hence exist in Hades and return hither again and *are produced from the dead*. . . .<sup>643</sup>" But those who are found to have lived an eminently holy life, these are they who . . . arrive at the pure abode ABOVE and DWELL ON THE UPPER PARTS of the earth" <sup>644</sup> (the ethereal region). In *Phaedrus*, again, he says that when men have ended their first lives (on earth), some go to places of punishment beneath the earth.<sup>645</sup> This region below the earth, the kabalists do not understand as a place inside the earth, but maintain it to be a sphere, far inferior in perfection to the earth, and far more material.

Of all the modern speculators upon the seeming incongruities of the *New Testament*, the authors of *The Unseen Universe* alone seem to have caught a glimpse of its kabalistic truths, respecting the *gehenna* of the universe.<sup>646</sup> This *gehenna*, termed by the occultists the eighth sphere (numbering inversely), is merely a planet like our own, attached to the latter and following it in its penumbra; a kind of dust-hole, a "place where all its garbage and filth is consumed," to borrow an expression of the above-mentioned authors, and on which all the dross and scoriae of the cosmic matter pertaining to our planet are in a continual state of remodeling.

The secret doctrine teaches that man, if he wins immortality, will remain forever the trinity that he is in life, and will continue so through-

642. *Timaeus*, § xvii.

643. *Phaedo*, § 40.

644. *Phaedo*, § 145.

645. *Phaedrus*, § 61.

646. *Op cit.*, ch. vii, § 261.

out all the spheres. The astral body, which in this life is covered by a gross physical envelope, becomes — when relieved of that covering by the process of corporeal death — in its turn the shell of another and more ethereal body. This begins developing from the moment of death, and becomes perfected when the astral body of the earthly form finally separates from it. This process, they say, is repeated at every new transition from sphere to sphere. But the immortal soul, "the silvery spark," observed by Dr. Fenwick in Margrave's brain,<sup>647</sup> and not found by him in the animals, never changes, but remains indestructible "by aught that shatters its tabernacle." The descriptions by Porphyry and Iamblichus and others, of the spirits of animals which inhabit the astral light, are corroborated by those of many of the most trustworthy and intelligent clairvoyants. Sometimes the animal forms are even made visible to every person present at a spiritual circle, by being materialized. In his *People from the Other World*, Colonel H. S. Olcott describes a materialized squirrel which followed a spirit-woman into the view of the spectators, disappeared and reappeared before their eyes several times, and finally followed the spirit into the cabinet.

Let us advance another step in our argument. If there is such a thing as existence in the spiritual world after corporeal death, then it must occur in accordance with the law of evolution. It takes man from his place at the apex of the pyramid of matter, and lifts him into a sphere of existence where the same inexorable law follows him. And if it follows him, why not everything else in nature? Why not animals and plants, which have all a life-principle, and whose gross forms decay like his, when that life-principle leaves them? If his astral body becomes more ethereal upon attaining the other sphere, why not theirs? They, as well as he, have been evolved out of condensed cosmic matter, and our physicists cannot see the slightest difference between the molecules of the four kingdoms of nature which are thus specified by Professor Le Conte:<sup>648</sup>

4. *Animal Kingdom.*
3. *Vegetable Kingdom.*
2. *Mineral Kingdom.*
1. *Elements.*

The progress of matter from each of these planes to the plane above is continuous; and, according to Le Conte, "there is no force in nature

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647. See Bulwer Lytton: *A Strange Story*, ch. 32. We do not know where in literature can be found a more vivid and beautiful description of this difference between the life-principle of man and that of animals, than in the passages alluded to.

648. *Correlation of Vital with Chemical and Physical Forces*, p. 174.

capable of raising matter at once from No. 1 to No. 3, or from No. 2 to No. 4, without stopping and receiving an accession of force, of a different kind, on the intermediate plane."

Now will anyone presume to say that out of a given number of molecules, *originally and continuously homogeneous, and all energized by the same principle of evolution*, a certain number can be carried through those four kingdoms to the final result of evolving immortal man, and the others not be allowed to progress beyond planes 1, 2, and 3? Why should not *all* these molecules have an equal future before them; the mineral becoming plant, the plant, animal, and the animal, man — if not upon *this* earth, at least somewhere in the boundless realms of space? The harmony which geometry and mathematics — the only exact sciences — demonstrate to be the law of the universe, would be destroyed if evolution were perfectly exemplified in man alone and limited in the subordinate kingdoms. What logic suggests, psychometry proves; and, as we said before, it is not unlikely that a monument will one day be erected by men of science to Joseph R. Buchanan, its modern discoverer. If a fragment of mineral, fossilized plant, or animal form gives the psychometer as vivid and accurate pictures of their previous conditions, as a fragment of human bone does of those of the individual to which it belonged, it would seem as if the same subtle spirit pervaded all nature, and was inseparable from organic or inorganic substances. If anthropologists, physiologists, and psychologists are equally perplexed by primal and final causes, and by finding in matter so much similarity in all its forms, but in spirit such abysses of difference, it is perhaps because their inquiries are limited to our visible globe, and that they cannot, or dare not, go beyond. The spirit of a mineral, plant, or animal, may begin to form here, and reach its final development millions of ages hereafter, on other planets, known or unknown, visible or invisible to astronomers. For who is able to controvert the theory previously suggested that the earth itself will, like the living creatures to which it has given birth, ultimately, and after passing through its own stage of death and dissolution, become an etherealized astral planet? "As above, so below"; harmony is the great law of nature.

Harmony in the physical and mathematical world of sense is *justice* in the spiritual one. Justice produces harmony, and injustice, discord; and discord, on a cosmical scale, means chaos — annihilation.

If there is a developed immortal spirit in man, it must be in every thing else, at least in a latent or germinal state, and it can only be a question of time for each of these germs to become fully developed. What a gross injustice it would be that an impenitent criminal, who perpetrates a brutal murder in the full exercise of his free will, should have

an immortal spirit which may in due time be purged of its sin, and enjoy perfect happiness, while a poor horse, innocent of all crime, should toil and suffer under the merciless torture of his master's whip during its whole lifetime, and then be annihilated at death! Such a belief implies a brutal injustice, and is only possible among people taught in the dogma that everything is created for man, and that he alone is the sovereign of the universe — a sovereign so mighty that to save him from the consequences of his own misdeeds, it was not too much that the God of the universe should die to placate his own just wrath.

If the most abject savage, with a brain "very little inferior to that of a philosopher" <sup>649</sup> (the latter developed physically by ages of civilization), is still, as regards the actual exercise of his mental faculties, very little superior to an animal, is it just to infer that both he and the ape will not have the opportunity to become philosophers; the ape in this world, the man on some other planet, equally peopled with beings created in *some other image* of God?

Says Professor Denton, when speaking of the future of psychometry: "Astronomy will not disdain the assistance of this power. As new forms of organic being are revealed when we go back to the earlier geologic periods, so new groupings of the stars, new constellations, will be displayed when the heavens of those early periods are examined by the piercing gaze of future psychometers. An accurate map of the starry heavens during the Silurian period may reveal to us many secrets that we have been unable to discover. . . . Why may we not indeed be able to read the history of the various heavenly bodies . . . their geological, their natural, and, perchance, their human history? . . . I have good reason to believe that trained psychometers will be able to travel from planet to planet, and read their present condition minutely, and their past history." <sup>650</sup>

Herodotus tells us that in the eighth of the towers of Belus, in Babylon, used by the sacerdotal astrologers, there was an uppermost room, a sanctuary, where the prophesying priestesses slept to receive communications from the god. Beside the couch stood a table of gold, upon which were laid various stones, which Manetho informs us were all aërolites. The priestesses developed the prophetic vision in themselves by pressing one of these sacred stones against their heads and bosoms. The same took place at Thebes, and at Patara, in Lycia.<sup>651</sup>

This would seem to indicate that psychometry was known and extensively practised by the ancients. We have somewhere seen it stated that

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649. A. R. Wallace, D. C. L.: *Contributions to the Theory of Natural Selection*.

650. W. Denton: *The Soul of Things*, p. 273. 651. Herodot., I, § 181.

the profound knowledge of the planets and their mutual relations possessed, according to Draper, by the ancient Chaldaean astrologers was obtained more by the divination of the betylos, or the meteoric stone, than by astronomical instruments. Strabo, Pliny, Hellanicus — all speak of the electrical, or electro-magnetic power of the betyli. They were revered in the remotest antiquity in Egypt and Samothrace as magnetic stones "containing souls which had fallen from heaven"; and the priests of Cybele wore a small betylos on their bodies. How curious the coincidence between the practice of the priests of Belus and the experiments of Professor Denton!

As Professor Buchanan truthfully remarks of psychometry, it will enable us ". . . to detect vice and crime. No criminal act . . . can escape the detection of psychometry, when its powers are properly brought forth . . . the sure detection of guilt by psychometry (no matter how secret the act) will nullify all concealment."<sup>652</sup>

Speaking of the elementary, Porphyry says: "These invisible beings have been receiving from men honors as gods . . . a universal belief makes them capable of becoming very malevolent: it proves that their wrath is kindled against those who neglect to offer them a legitimate respect."<sup>653</sup>

Homer describes them in the following terms: "Our gods appear to us when we offer them sacrifice . . . seating themselves at our tables, they partake of our festival meals. Whenever they meet on his travels a solitary Phoenician, they serve to him as guides, and otherwise manifest their presence. We can say that our piety brings us into affinity with them as much as crime and bloodshed unite the Cyclopes and the ferocious race of giants"<sup>654</sup> — this statement proving that these gods were kind and beneficent *daemons*, and that, whether they were *disembodied* spirits or elementary beings, they were no *devils*.

The language of Porphyry, who was himself a direct disciple of Plotinus, is still more explicit as to the nature of these spirits. "Daemons," he says, "are invisible; but they know how to clothe themselves with forms and configurations subjected to numerous variations, which can be explained by their nature having much of the corporeal in itself. Their abode is in the neighborhood of the earth . . . and when they can escape the vigilance of the good daemons, there is no mischief they will not dare commit. One day they will employ brute force; another, cunning."<sup>655</sup> Further, he says: "It is a child's play for them to arouse

652. *Outlines of Lectures on the Neurological System of Anthropology*, p. 125.

653. *De abstinencia*, ii, § 37.

654. *Odyssey*, VII. 655. *Loc. cit.*, § 39.

in us vile passions, to impart to societies and nations turbulent doctrines, provoking wars, seditions, and other public calamities, and then tell you 'that all this is the work of the gods.' . . . These spirits pass their time in cheating and deceiving mortals, creating around them illusions and prodigies; *their greatest ambition* is to pass themselves off as *gods* and *souls* [disembodied spirits]."<sup>656</sup>

Iamblichus, the great theurgist of the Neo-Platonic school, a man skilled in sacred magic, teaches that "good daemons appear to us *in reality*, while the bad ones can manifest themselves only under the *shadowy forms of phantoms*." Further, he corroborates Porphyry, and says that ". . . the good ones fear not the light, while the wicked ones require darkness. . . . The sensations they excite in us make us believe in the presence and reality of things they show, though these things be absent."<sup>657</sup>

Even the most practised theurgists found danger sometimes in their dealings with certain elementaries, and we have Iamblichus stating that, "The gods, the angels, and the daemons, as well as the *souls*, may be summoned through evocation and prayer. . . . But when, during theurgic operations, a mistake is made, beware! Do not imagine that you are communicating with beneficent divinities, who have answered your earnest prayer; no, for they are bad daemons, only under the guise of good ones! For the elementaries often clothe themselves with the similitude of the good, and assume a rank very much superior to that they really occupy. Their boasting betrays them."<sup>658</sup>

Some twenty years since Baron Du Potet, disgusted with the indifference of the scientists who persisted in seeing in the greatest psychological phenomena only the result of clever trickery, gave vent to his indignation in the following terms:

"Here am I, on my way, I may truly say, to the land of marvels! I am preparing to shock every opinion, and provoke laughter in our most illustrious scientists . . . for I am convinced that *agents of an immense potency* exist *outside of us*; that they can *enter in us*; move our limbs and organs; and use us as they please. It was, after all, the belief of our fathers and of the whole of antiquity. Every religion admitted the reality of *spiritual agents*. . . . Recalling innumerable phenomena which I have produced in the sight of thousands of persons, seeing the *beastly indifference* of *official science*, in presence of a discovery which transports the mind into the regions of the unknown [sic]; an old man, at the very *moment when I ought to be just being born* . . . I am not

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656. *De abstinentia*, §§ 40, 42.

657. Iambl.: *De myst.*, II, iv, x. 658. *Ibid.*, II, x.

sure if it would not have been better for me to have shared the common ignorance.

"I have suffered calumnies to be written without refuting them. . . . At one time it is simple ignorance which speaks, and I am silent; at another still, superficiality, raising its voice, makes a bluster, and I find myself hesitating whether or not to speak. Is this indifference or laziness? Has fear the power to paralyse my spirit? No; none of these causes affect me; I know simply that it is necessary to prove what one asserts, and this restrains me. For, in justifying my assertions, in showing the living FACT, which proves my sincerity and the truth, I translate OUTSIDE THE PRECINCTS OF THE TEMPLE the sacred inscription, WHICH NO PROFANE EYE SHOULD EVER READ.

"You doubt sorcery and magic? O, truth! thy possession is a heavy burden!"<sup>659</sup>

With a bigotry which one might search for in vain outside the church in whose interest he writes, M. Des Mousseaux quotes the above remarks as proof positive that this devoted savant, and all who share his belief, have given themselves over to the dominion of the *Evil One!*

Self-complacency is the most serious obstacle to the enlightenment of the modern spiritualist. His thirty years' experience with the phenomena seem to him sufficient to have established intermundane intercourse upon an unassailable basis. His thirty years have not only brought to him the conviction that the dead communicate and thus prove the spirit's immortality, but also settled in his mind an idea that little or nothing can be learned of the other world, except through mediums.

For the spiritualists, the records of the past either do not exist, or if they are familiar with its gathered treasures, they regard them as having no bearing upon their own experiences. And yet, the problems which so vex them, were solved thousands of years ago by the theurgists, who have left the keys to those who will search for them in the proper spirit and with knowledge. Is it possible that nature has changed her work, and that we are encountering different spirits and different laws from those of old? Or can any spiritualist imagine that he knows more, or even as much about mediumistic phenomena or the nature of various spirits as a priest-caste who spent their lives in the practice of theurgy, which had been known and studied for countless centuries? If the narratives of Owen and Hare, of Edmonds, and Crookes, and Wallace are credible, why not those of Herodotus, the 'Father of History,' of Iamblichus, of Porphyry and hundreds of other ancient authors? If the

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659. Du Potet: *La magie dévoilée*, first edition.

spiritualists have their phenomena under test-conditions, so had the old theurgists, whose records, moreover, show that they could produce and vary them at will. The day when this fact shall be recognised, and the profitless speculations of modern investigators shall give place to patient study of the works of the theurgists, will mark the dawn of new and important discoveries in the field of psychology.

## CHAPTER X

"Τῇς δε γάρ ἐκ τράδος τὰν πνεῦμα πατήρ ἐκέρασε." — Lydus: *De mensibus*, 20

"The more powerful souls perceive truth through themselves, and are of a more inventive nature. Such souls are saved through their own strength, according to the oracle." — PROCLUS, on *I Alcib.*

"Since the soul perpetually runs and *passes through all things* in a certain space of time, which being performed, it is presently compelled to run back again through all things, and unfold the same web of generation in the world . . . for as often as the same causes return, the same effects will in like manner be returned."

— M. FICINO: *Theol. Plat. de immort. anim.*, Chaldaean Oracles

"If not to some peculiar end assigned,  
Study's the specious trifling of the mind." — YOUNG

FROM the moment when the foetal embryo is formed until the old man, gasping his last, drops into the grave, neither the beginning nor the end is understood by scholastic science; all before us is a blank, all after us chaos. For science there is no evidence as to the relations between spirit, soul, and body, either before or after death. The life-principle alone presents an insoluble enigma, in the study of which materialism has vainly exhausted its intellectual powers. In the presence of a corpse the skeptical physiologist stands dumb when asked by his pupil whence came the former tenant of that empty box, and whither it has gone. The pupil must either, like his master, rest satisfied with the explanation that protoplasm made the man, and that the force which vitalized will now consume his body, or he must go outside the walls of his college and the books of its library to find an explanation of the mystery.

It is sometimes as interesting as instructive to follow the two great rivals, science and theology, in their frequent skirmishes. Not all of the sons of the Church are as unsuccessful in their attempts at theological advocacy as the poor Abbé Moigno, of Paris. This respectable and no doubt well-meaning divine, in his fruitless attempt to refute the free-thinking arguments of Huxley, Tyndall, Du Bois-Reymond, and many others, has met with a sad failure. In his antidotal arguments his success was more than doubtful, and, as a reward for his trouble, the 'Congregation of the Index' forbids the circulation of his book among the faithful.

It is a dangerous experiment to engage in a single-handed duel with scientists on topics which are well demonstrated by experimental research. In what they do *know* they are unassailable, and until the old formula is destroyed by their own hands and replaced by a more newly discovered one, there is no use fighting against Achilles — unless indeed

one is fortunate enough to catch the swift-footed god by his vulnerable heel. This heel is — what they confess they do not know!

That was a cunning device to which a certain well-known preacher resorted to reach this mortal part. Before we proceed to narrate the extraordinary though well authenticated facts with which we intend to fill this chapter, it will be good policy to show once more how fallible is modern science as to every fact in nature which can be tested neither by retort nor crucible. The following are a few fragments from a series of sermons by Père Félix, of Notre-Dame, entitled *Mystery and Science*. They are worthy of being translated and quoted in a work which is undertaken in precisely the same spirit as that exhibited by the preacher. For once the Church silenced for a time the arrogance of her traditional enemy, in the face of the learned academicians.

It was known that the great preacher, in response to the general desire of the faithful, and perhaps to the orders of ecclesiastical superiors, had been preparing himself for a great oratorical effort, and the historic cathedral was filled with a monster congregation. Amid a profound silence he began his discourse, of which the following paragraphs are sufficient for our purpose:

"A portentous word has been pronounced against us to hinder progress through Christianity — SCIENCE. Such is the formidable evolution with which they try to appal us. To all that we can say to base progress upon Christianity, they have always a ready response: that is not *scientific*. We say revelation; revelation is not scientific. We say miracle; a miracle is not scientific.

"Thus antichristianism, faithful to its tradition, and now more than ever, pretends to kill us by science. Principle of *darkness*, it threatens us with light. It proclaims itself the light. . . .

"A hundred times I asked myself, What is, then, that terrible science which is making ready to devour us? . . . Is it mathematical science? . . . but we also have our mathematicians. Is it physics? Astronomy? Physiology? Geology? But we number in Catholicism astronomers, physicists, geologists, and physiologists, who make somewhat of a figure in the scientific world,<sup>660</sup> who have their place in the Academy and their name in history. It would appear that what is to crush us is neither this nor that science, but science in general.

"And why do they prophesy the overthrow of Christianity by science? Listen: . . . we must perish by science because we teach mysteries, and because the Christian mysteries are in radical antagonism to

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660. We wonder if Father Félix is prepared to include Augustine, Lactantius and Bede in this category?

modern science. . . . Mystery is the negation of common sense; science repels it; science condemns it; she has spoken — Anathema!

"Ah! you are right; if Christian mystery is what you proclaim it, then in the name of science hurl the anathema at it. Nothing is antipathetic to science like the absurd and contradictory. But, glory be to the truth! such is not the mystery of Christianity. If it were so, it would remain for you to explain the most inexplicable of mysteries: how comes it that, during nearly 2000 years, so many superior minds and rare geniuses have embraced our mysteries, without thinking it necessary to repudiate science or surrender reason?"<sup>661</sup> Talk as much as you like of your modern science, modern thought, and modern genius, there were scientists before 1789.

"If our mysteries are so manifestly absurd and contradictory, how is it that such mighty geniuses should have accepted them without a single doubt? . . . But God preserve me from insisting upon demonstrating that mystery implies no contradiction with science! . . . Of what use to prove, by metaphysical abstractions, that science can reconcile itself with mystery, when all the realities of creation show unanswerably that mystery everywhere baffles science? You ask that we should show you, beyond doubt, that exact science can admit mystery; I answer you decidedly that she cannot escape it. Mystery is the FATALITY of science.

"Shall we choose our proofs? First, then, look around at the purely material world, from the smallest atom to the most majestic sun. There, if you try to embrace in the unity of a single law all these bodies and their movements, if you seek the word which explains, in this vast panorama of the universe, this prodigious harmony, where all seems to obey the empire of a single force, you pronounce a word to express it, and say *Attraction!* . . . Yes, attraction, this is the sublime epitome of the science of the heavenly bodies. You say that throughout space these bodies recognise and attract each other; you say that they attract in proportion to their mass, and in inverse ratio with the squares of their distances. And, in fact, until the present moment, nothing has happened to give the lie to this assertion, but everything has confirmed a formula which now reigns sovereign in the EMPIRE OF HYPOTHESIS, and therefore it must henceforth enjoy the glory of being an invincible truism.

"Gentlemen, with all my heart I make my scientific obeisances to the sovereignty of attraction. It is not I who would desire to obscure a light in the world of matter which reflects upon the world of spirits. The

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661. For instance, Copernicus, Bruno, and Galileo? For further particulars see the 'Index Expurgatorius.' Verily, wise are such popular sayings as that, "Boldness carries off cities at one shout."

empire of attraction, then, is palpable; it is sovereign; it stares us in the face!

"But, what is this attraction? who has seen attraction? who has met attraction? who has touched attraction? How do these mute bodies, *intelligent* [unintelligent?], insensible, exercise upon each other unconsciously this reciprocity of action and reaction which holds them in a common equilibrium and unanimous harmony? *Is this force* which binds sun to sun, and atom to atom, an invisible mediator which goes from one to another? And in such case what is this mediator? whence arises this force which mediates, and this power which embraces, from which the sun can no more escape than the atom? But is this force nothing different from the elements themselves which attract each other? . . . Mystery! Mystery!"

"Yes, gentlemen, this attraction which shines with such brightness throughout the material world, remains to you at bottom an impenetrable mystery. . . . Well! because of its mystery, will you deny its reality, which touches you, and its domination, which subjugates you? . . . And again, remark if you please, mystery is so much at the foundation of all science that if you should desire to exclude mystery, you would be compelled to suppress science itself. *Imagine whatever science you will*, follow the magnificent sweep of its deductions . . . when you arrive at its parent source, you come face to face with the *unknown*.<sup>662</sup> . . .

"Who has been able to penetrate the secret of the formation of a body, the generation of a single atom? What is there, I will not say at the center of a sun, but at the center of an atom? who has sounded to the bottom the abyss in a grain of sand? The grain of sand, gentlemen, has been studied four thousand years by science; she has turned it over and over; she divides it and subdivides it; she torments it with her experiments; she vexes it with her questions to snatch from it the final word as to its secret constitution; she asks it, with an insatiable curiosity: 'Shall I divide thee infinitesimally?' Then, suspended over this abyss, science hesitates, she stumbles, she feels dazzled, she becomes dizzy, and in despair says, I DO NOT KNOW!"

"But if you are so fatally ignorant of the genesis and hidden nature of a grain of sand, how should you have an intuition as to the generation of a single living being? Whence comes the life-force in a living being? Where does it commence? What is the life-principle?"<sup>663</sup>

662. This statement, neither Herbert Spencer nor Huxley will be likely to traverse. But Father Félix seems insensible of his own debt to science; if he had said this in February, 1600, he might have shared the fate of poor Bruno.

663. *Le mystère et la science*, conférences, P. Félix de Notre-Dame; in Des Mousseaux: *Les hauts phénomènes de la magie*, Introd.

Can the scientists answer the eloquent monk? Can they escape from his pitiless logic? Mystery certainly does bound them on every side; and on the approaches to the *ultima Thule*, whether of Herbert Spencer, Tyndall, or Huxley, are written the words INCOMPREHENSIBLE, UNKNOWNABLE. For the lover of metaphor, science may be likened to a twinkling star shining with resplendent brightness through rifts in a bank of densely-black clouds. If her votaries cannot define that mysterious attraction which draws into concrete masses the material particles forming the smallest pebble on the ocean-beach, how can they define the limits at which the possible stops and the impossible begins?

Why shold there be an attraction between the molecules of matter, and none between those of spirit? If, out of the material portion of the ether, by virtue of the inherent restlessness of its particles, the forms of worlds and their species of plants and animals can be evolved, why, out of the spiritual part of the ether, should not successive races of beings, from the stage of monad to that of man, be developed; each lower form unfolding a higher one until the work of evolution is completed on our earth, in the production of immortal man? It will be seen that, for the moment, we entirely put aside the accumulated facts which prove the case, and submit it to the arbitrament of logic.

By whatsoever name the physicists may call the energizing principle in matter, it is something subtle and apart from the matter itself; and as it escapes their detection it must be something besides matter. If the law of attraction is admitted as governing the one, why should it be excluded from influencing the other? Leaving logic to answer, we turn to the common experience of mankind, and there find a mass of testimony proving the immortality of the soul, if we judge only from analogy. But we have more than that — we have the unimpeachable testimony of thousands upon thousands, that there is a regular science of the soul, which, notwithstanding that it is now denied the right of a place among other sciences, *is* a science. This science, by penetrating the arcana of nature far more deeply than our modern philosophy ever dreamed possible, teaches: how to force the *invisible* to become visible; the existence of elementary spirits; the nature and magical properties of the astral light; the power of living men to bring themselves into communication with these spirits through this astral light. Let them examine the proofs with the lamp of experience, and neither the Academy nor the Church, for which Father Félix so persuasively spoke, can subvert them.

Modern science is in a dilemma; it must concede our hypothesis to be correct, or admit the possibility of miracle. The latter amounts to saying that there can be an infraction of natural law. If this can happen

in one case, what assurance have we that it may not be repeated indefinitely, and so destroy that fixity of law, that perfect balance of forces by which the universe is governed? This is a very ancient and an unanswered argument. To deny the appearance in our midst of supersensuous beings, when they have been seen, at various times and in various countries, by not merely thousands, but millions of persons, is unpardonable obstinacy; to say that, in any one instance, the apparition has been produced by a miracle, is fatal to the fundamental principle of science. What will the scientists do? What can they do, when they shall have awakened from the benumbing stupor of their pride, but collect the facts, and try to enlarge the boundaries of their field of investigations?

The existence of spirit in the common medium, the ether, is denied by materialism, while theology makes of it a personal god. But the Kabalist holds that both are wrong, saying that in ether the elements represent matter only — the blind cosmic forces of nature; while Spirit represents the intelligence which directs them. The Aryan, Hermetic, Orphic and Pythagorean cosmogonical doctrines, as well as those of Sanchoniathon and Berossus, are all based upon one irrefutable formula, viz.: that the aether and chaos, or, in the Platonic language, mind and matter, were the two primeval and eternal principles of the universe, utterly independent of anything else. The former was the all-vivifying intellectual principle; the chaos, a shapeless, liquid principle, without 'form or sense'; from the union of these two sprang into existence the universe, or rather, the universal world, the first androgynous deity — the chaotic matter becoming its body, and Aether the soul. According to the phraseology of a *Fragment* by Hermeias, "chaos, from this union with spirit, obtaining sense, shone with pleasure, and thus was produced the *Protopos* (the first-born) light."<sup>664</sup> This is the universal trinity, based on the metaphysical conceptions of the ancients, who, reasoning by analogy, made of man, who is a compound of intellect and matter, the microcosm of the macrocosm or great universe.

If we now compare this doctrine with the speculations of science, which comes to a full stop at the Borderland of the unknown, and, while incompetent to solve the mystery, will allow no one else to speculate upon the subject; or, with the great theological dogma, that the world was called into existence by a heavenly trick of prestidigitation; we do not hesitate to believe that, in the absence of better proof, the Hermetic doctrine is by far the more reasonable, highly metaphysical as it may appear. The universe is there, and we know that we exist; but how did it come, and how did we appear in it? Denied an answer by the representa-

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664. Damascius, in *De principiis rerum*, calls it *Dis*, "the disposer of all things." Cf. Cory: *Ancient Fragments*, pp. 295, 314; edition 1832.

tives of physical learning, and excommunicated and anathematized for our blasphemous curiosity by the ‘spiritual’ usurpers, what can we do but turn for information to the sages who meditated upon the subject ages before the molecules of our philosophers aggregated in ethereal space?

This visible universe of spirit and matter, they said, is but the concrete image of the ideal abstraction; it was built on the model of the first DIVINE IDEA. Thus our universe existed from eternity in a latent state. The soul animating this purely spiritual universe is the central sun, the highest Deity itself. It was not this Deity who built the concrete form of the idea, but Its first-begotten; and as it was constructed on the geometrical figure of the dodecahedron,<sup>665</sup> the first-begotten “was pleased to employ twelve thousand years in its creation.” The latter number is expressed in the Tyrrhenian cosmogony,<sup>666</sup> which shows man created in the sixth millennium. This agrees with the Egyptian theory of 6000 ‘years,’<sup>667</sup> and with the Hebrew computation. Sanchoniathon,<sup>668</sup> in his *Cosmogony*, declares that when the wind (spirit) became enamored of its own first principles (the Chaos), an intimate union took place, which connexion was called *Pothos*, and from this sprang the seed of all. And the Chaos knew not its own production, for it was *senseless*; but from its embrace with the wind was generated *möt*, or the *ilus* (mud). From this proceeded the spores of creation and the generation of the universe.<sup>669</sup>

The ancients, who named but four elements, made of aether a fifth one. On account of its essence being made divine by the unseen presence it was considered as a medium between this world and the next. They held that when the directing intelligences retired from any portion of aether, one of the four kingdoms which they are bound to superintend, the space was left in possession of *evil*. An adept who prepared to converse with the ‘invisibles,’ had to know his ritual well, and be perfectly acquainted with the conditions required for the perfect equilibrium of the four elements in the astral light. First of all, he had to purify the essence, and within the circle into which he sought to attract the pure spirits, equilibrate the elements, so as to prevent the ingress of the elementaries into their respective spheres. But woe to the imprudent inquirer who ignorantly trespasses upon forbidden ground; danger will beset him at every step. He evokes powers that he cannot control; he arouses sentries which allow only their masters to pass. For, in the words of the immortal Rosicrucian, “Once that thou hast resolved to become a co-operator with

665. Plato: *Timaeus*, § xxix.

666. Suidas: Greek *Lexicon*, s. v. ‘Tyrrhenia.’

667. The reader will understand that by ‘years’ is meant ‘ages,’ not mere periods of twelve lunar months each. Cf. *The Secret Doctrine*, I, p. 340.

668. Translated in Greek by Philo Byblius, and preserved in Euseb.: *Praep. evang.*, I, x.

669. Cory: *Ancient Fragments*, p. 3.

the spirit of the *living* God, take care not to hinder Him in His work; for, if thy heat exceeds the natural proportion, thou hast stirr'd the wrath of the *moyst natures*,<sup>670</sup> and they will stand up against the *central fire*, and the central fire against them, and there will be a terrible division in the *chaos*.<sup>671</sup> The spirit of harmony and union will depart from the elements, disturbed by the imprudent hand; and the currents of blind forces will become immediately infested by numberless creatures of matter and instinct — the bad daemons of the theurgists, the devils of theology; the gnomes, salamanders, sylphs, and undines will assail the rash performer under multifarious aerial forms. Unable to invent anything, they will search your memory to its very depths; hence the nervous exhaustion and mental oppression of certain sensitive natures at spiritual circles. The elementals will bring to light long-forgotten remembrances of the past; forms, images, sweet mementos, and familiar sentences, long since faded from our own remembrance, but vividly preserved in the inscrutable depths of our memory and on the astral tablets of the imperishable 'BOOK OF LIFE.'

Every organized being in this world, visible as well as invisible, has an element appropriate to itself. The fish lives and breathes in the water; the plant consumes carbonic acid, which for animals and men produces death; some beings are fitted for rarefied strata of air, others exist only in the densest. Life, to some, is dependent on sunlight, to others, upon darkness; and so the wise economy of nature adapts to each existing condition some living form. These analogies warrant the conclusion that, not only is there no unoccupied portion of universal nature, but also that for each thing that has life, special conditions are furnished, and, being furnished, they are necessary. Now, assuming that there is an invisible side to the universe, the fixed habit of nature warrants the conclusion that this half is peopled, like

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670. We give the spelling and words of this Kabalist who lived and published his works in the seventeenth century. Generally he is considered as one of the most famous alchemists among the Hermetic philosophers.

671. The most positive of materialistic philosophers agree that all that exists was evolved from ether; hence, air, water, earth, and fire, the four primordial elements, must also proceed from ether and chaos, the first *Duad*; all the imponderables, whether now known or unknown, proceed from the same source. Now, if there is a spiritual essence in matter, and that essence forces it to shape itself into millions of individual forms, why is it illogical to assert that each of these spiritual kingdoms in nature is peopled with beings evolved out of its own material? Chemistry teaches us that in man's body there are air, water, earth, and heat, or fire — air is present in its components; water in the secretions; earth in the inorganic constituents; and fire in the animal heat. The Kabalist knows by experience that an elemental spirit contains only one, and that each one of the four kingdoms has its own peculiar elemental spirits; man being higher than they, the law of evolution finds its illustration in the combination of all four in him.

the other half; and that each group of its inhabitants is supplied with the indispensable conditions of existence. It is as illogical to imagine that identical conditions are furnished to all, as it would be to maintain such a theory respecting the inhabitants of the domain of visible nature. That there are spirits implies that there is a diversity of spirits; for men differ, and human spirits are but disembodied men.

To say that all spirits are alike, or adapted to the same atmosphere, or possessed of like powers, or governed by the same attractions—electric, magnetic, odic, astral, it matters not which—is as absurd as though one should say that all planets have the same nature, or that all animals are amphibious, or all men can be nourished on the same food. It accords with reason to suppose that the grossest natures among the spirits will sink to the lowest depths of the spiritual atmosphere—in other words, be found nearest to the earth. Inversely, the purest would be farthest away. In what, were we to coin a word, we should call the *Psychomatics* of Occultism, it is as unwarrantable to assume that either of these grades of spirits can occupy the place, or subsist in the conditions, of the other, as in hydraulics it would be to expect that two liquids of different densities could exchange their markings on the scale of Beaume's hydrometer.

Görres, describing a conversation he had with some Hindūs of the Malabar coast, reports that upon asking them whether they had ghosts among them, they replied, "Yes, but we know them to be *bad spirits*. . . good ones can hardly ever appear at all. They are principally the spirits of *suicides* and *murderers*, or of those who die violent deaths. They constantly flutter about and appear as phantoms. Night-time is favorable to them; they seduce the feeble-minded and tempt others in a thousand different ways."<sup>672</sup>

Porphyry presents to us some hideous facts whose verity is substantiated by the experience of every student of magic. "The *soul*,"<sup>673</sup> says he, "having even after death a certain affection for its body, an affinity proportioned to the violence with which their union was broken, we see many 'souls' hovering in despair about their earthly remains; we even see them eagerly seeking the putrid remains of other bodies, but above all freshly-spilled blood, which seems to impart to them for the moment some of the faculties of life."<sup>674</sup>

672. J. J. von Görres: *Die christliche Mystik*, III, p. 63.

673. The ancients called 'the souls' the spirits of bad people; the 'soul' was the *larva* and *lemure*. Good human spirits became gods.

674. Porphyry: *De abstinentia*, II, § 47.

Let spiritualists who doubt the theurgist, try the effect of about half a pound of freshly-drawn human blood at their next materializing séance!

"The gods and the angels," says Iamblichus, "appear to us among peace and harmony; the bad demons, in tossing everything in confusion. . . . As to the *ordinary souls*, we can perceive them more rarely, etc." <sup>675</sup>

"The human soul (the astral body) is a demon that our language may name *genius*," says Apuleius. "She is an *immortal god*, though in a certain sense she is born at the same time as the man in whom she is. Consequently, we may say that she dies in the same way that she is born.

"The soul is born in this world upon leaving *another world* (*anima mundi*), in which her existence precedes the one we all know (on earth). Thus the gods who consider her proceedings in all the phases of various existences and as a whole, punish her sometimes for sins committed during an anterior life. She dies when she separates herself from a body in which she crossed this life as in a frail bark. And this is, if I mistake not, the secret meaning of the tumulary inscription, so simple for the initiate: '*To the gods manes who lived*.' But this kind of death does not annihilate the soul, it only transforms it into a *lemure*. *Lemures* are the *manes* or ghosts, which we know under the name of *lares*. When they keep away and *show us a beneficent protection*, we honor in them the protecting divinities of the family hearth; but, if their crimes sentence them to err, we call them *larvae*. They become a plague for the wicked, and the *vain terror* of the good." <sup>676</sup>

This language can hardly be called ambiguous, and yet, the Reincarnationists quote Apuleius in corroboration of their theory that man passes through a succession of physical human births upon this planet, until he is finally purged from the dross of his nature. But Apuleius distinctly says that we come upon this Earth from another one, where we had an existence, the recollection of which has faded away. As the watch passes from hand to hand and room to room in a factory, one part being added here, and another there, until the delicate machine is perfected, according to the design conceived in the mind of the master before the work was begun; so, according to ancient philosophy, the first divine conception of man takes shape little by little, in the several departments of the universal workshop, and the perfect human being finally appears on our scene.

This philosophy teaches that nature never leaves her work unfinished;

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675. Iamblichus: *On the Mysteries of the Egyptians, etc.*, (T. Taylor), II. iii.

676. Second century 'A. D.' *Du Dieu de Socrate*, pp. 143-5: ed. Nisard.

if baffled at the first attempt, she tries again. When she evolves a human embryo, the intention is that a man shall be perfected — physically, intellectually, and spiritually. His body is to grow, mature, wear out, and die; his mind unfold, ripen, and be harmoniously balanced; his divine spirit illuminate and blend easily with the *inner man*. No human being completes its grand cycle, or the 'circle of necessity,' until all these are accomplished. As the laggards in a race struggle and plod in their first quarter while the victor darts past the goal, so in the race of immortality, some souls outspeed all the rest and reach the end, while their myriad competitors are toiling under the load of matter, close to the starting-point. Some unfortunates fall out entirely, and lose all chance of the prize; some retrace their steps and begin again. This is what the Hindū dreads above all things — reincarnation *in other and inferior bodies*.<sup>676a</sup> But there is a way to avoid it, and Buddha taught it in his doctrine of poverty, restraint of the senses, perfect indifference to the objects of this earthly vale of tears, freedom from passion, and frequent intercommunication with the *Ātma* — soul-contemplation. The cause of reincarnation is the delusion of our senses and the idea that there is any reality in the world, anything except abstract existence. From the organs of sense comes the 'hallucination' we call contact; "from contact, desire; from desire, sensation [which also is a deception of our body]; from sensation, the cleaving to existing objects; from this cleaving, reproduction; and from reproduction, disease, decay, and death.

"Thus, like the revolutions of a wheel, there is a regular succession of death and birth, the moral cause of which is the cleaving to existing objects, while the instrumental cause is *karma* (the power which controls the universe, prompting it to activity, merit and demerit). It is therefore the great object of all beings who would be released *from the sorrows of successive birth*, to seek the destruction of the moral cause, the cleaving to existing objects, or evil desire. . . . Those in whom evil desire is entirely destroyed are called *Arhats*. Freedom from evil desire insures the possession of a *miraculous* energy. At his death, the Arhat [is never reincarnated; he] invariably attains *Nirvāna*"<sup>677</sup> — a word, by the bye, falsely interpreted by the Christian scholars and skeptical commentators. *Nirvāna* is the world of *cause*, in which all deceptive effects or delusions of our senses disappear. *Nirvāna* is the highest attainable sphere. The *pitrīs* (the pre-Adamic spirits) are considered by the Buddhist philosopher as *reincarnated*, though in a degree far superior to that of the man of earth. Do they not die in their turn? Do not their astral

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676a. The italicized words did not appear in the original edition, but are H. P. Blavatsky's own correction. Cf. *Lucifer*, III, p. 527.

677. R. S. Hardy: *Eastern Monachism*, pp. 5, 6.

bodies suffer and rejoice, and feel the same curse of illusionary feelings as when embodied?

What Buddha taught in the sixth century, b. c., in India, Pythagoras taught in the fifth, in Greece and Italy. Gibbon shows how deeply the Pharisees were impressed with this belief in the transmigration of souls.<sup>678</sup> The Egyptian circle of necessity is ineffaceably stamped on the hoary monuments of old. And Jesus, when healing the sick, invariably used the following expression: "Thy sins are forgiven thee." This is a purely Buddhistical doctrine. "The Jews said to the blind man: Thou wast *altogether born in sins*, and dost thou teach us? The doctrine of the disciples (of Christ) is analogous to the 'Merit and Demerit' of the Buddhists; for the sick recovered, *if their sins were forgiven.*"<sup>679</sup> But, this *former life* believed in by the Buddhists, is not a life *in the same cycle and personality,*<sup>680</sup> for, more than any other people, the Buddhistical philosopher appreciated the great doctrine of cycles.

The speculations of Dupuis, Volney, and Godfrey Higgins on the secret meaning of the cycles, or the *kalpas* and the *yugas* of the Brāhmaṇas and Buddhists, amounted to little, as they did not have the key to the esoteric, spiritual doctrine therein contained. No philosophy ever speculated on God as an *abstraction*, but considered Him under His various manifestations. The 'First Cause' of the Hebrew Bible, the Pythagorean 'Monas,' the 'One Existence' of the Hindū philosopher, and the kabalistic 'Ain-Soph' — the *Boundless* — are identical. The Hindū *Bhagavaṇ* does not create; he enters the egg of the world, and emanates from it as Brahma, in the same manner as the Pythagorean Duad evolves from the highest and solitary Monas.<sup>681</sup> The Monas of the Samian

678. *Decline and Fall of the Roman Empire*, ch. lxvii.

679. S. F. Dunlap: *Vestiges of the Spirit-History of Man*, p. 368; R. S. Hardy: *A Manual of Buddhism*, ch. ix, p. 392.

680. The italicized words did not appear in the original edition, but are H. P. Blavatsky's own correction. Cf. *Lucifer*, III, p. 527.

681. Lemprière (*Un dictionnaire classique*, art. 'Pythagoras') says that "there is great reason to suspect the truth of the whole narrative of Pythagoras' journey into India," and concludes by saying that this philosopher had never seen either Gymnosophs or their country. If this be so, how account for the doctrine of the metempsychosis of Pythagoras, which is far more that of the Hindū in its details than the Egyptian? But, above all, how account for the fact that the name MONAS, applied by him to the First Cause, is the identical appellation given to that Being in the Sanskrit tongue? In 1792-7, when Lemprière's *Dictionary* appeared, the Sanskrit was, we may say, utterly unknown; Dr. Haug's translation of the *Aitareya-Brahmanam*, in which this word occurs, was published only about fifteen years ago, and until that valuable addition to the literature of archaic ages was completed, and the precise age of the *Aitareya* — now fixed by Haug at 1400-1200 b. c. — was a mystery, it might be suggested, as in the case of Christian symbols, that the Hindus *borrowed* it from Pythagoras. But now, unless philology can show it to be a 'coincidence,' and that the word *Monas* is not the same

philosopher is the Hindū *Manas* (mind), "who has no first cause (*apūrvā*, or material cause)." Brahmā, as *Prajāpati*, manifests himself first of all as "twelve bodies," or attributes, which are represented by the twelve gods, symbolizing 1, Fire; 2, the Sun; 3, *Soma*, which gives omniscience; 4, all living Beings; 5, *Vāyu*, or material Ether; 6, Death, or breath of destruction — *Siva*; 7, Earth; 8, Heaven; 9, *Agni*, the Immaterial Fire; 10, *Āditya*, the immaterial and female invisible Sun; 11, Mind; 12, the great Infinite Cycle, "which is not liable to destruction."<sup>681</sup> After that, Brahmā dissolves himself into the Visible Universe, every atom of which is himself. When this is done, the not-manifested, indivisible, and indefinite Monas retires into the undisturbed and majestic solitude of its unity. The manifested deity, a duad at first, now becomes a triad; its triune quality emanates incessantly spiritual powers, who become immortal gods (souls). Each of these souls must be united in its turn with a human being, and from the moment of its consciousness it commences a series of births and deaths. An Eastern artist has attempted to give pictorial expression to the kabalistic doctrine of the cycles. The picture covers a whole inner wall of a subterranean temple in the neighborhood of a great Buddhistic pagoda, and is strikingly suggestive. Let us attempt to convey some idea of the design, as we recall it.

Imagine a given point in space as the primordial one; then with compasses draw a circle around this point; where the beginning and the end unite, emanation and reabsorption meet. The circle itself is composed of innumerable smaller circles, like the rings of a bracelet, and each of these minor rings forms the belt of the goddess which represents that sphere. As the curve of the arc approaches the ultimate point of the semi-circle — the nadir of the grand cycle — at which is placed our planet by the mystical painter, the face of each successive goddess becomes more dark and hideous than European imagination is able to conceive. Every belt is covered with the representations of plants, animals, and human beings, belonging to the fauna, flora, and anthropology of that particular sphere. There is a certain distance between each of the spheres, purposely marked; for, after the accomplishment of the circles

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in its minutest definitions, we have a right to assert that Pythagoras was in India, and that it was the Gymnosophists who instructed him in his metaphysical theology. The fact alone that "Sanskrit, as compared with Greek and Latin, is an elder sister," as Max Müller shows, is not sufficient to account for the perfect identity of the Sanskrit and Greek words, *MANAS* and *MONAS*, in their most metaphysical, abstruse sense. The Sanskrit word *Deva* (god) has become the Latin *deus*, and both point to a common source; but we see in the Zoroastrian Zend *Avesta* the same word, meaning diametrically the opposite, and becoming *daēva*, or evil spirit, from which comes the word *devil*.

681. See Haug's *Aitareya-Brāhmaṇam*, V. iv, 25.

through various transmigrations, the soul is allowed a time of temporary nirvâna, during which interval of time the *Ātman* loses all remembrance of past sorrows. The intermediate ethereal space is filled with strange beings. Those between the highest ether and the earth below are the creatures of a 'middle nature'; nature-spirits, or, as the kabalists term them sometimes, the elementals.

This picture is either a copy of the one described for posterity by Berossus, the priest of the temple of Belus, at Babylon, or the original. We leave it to the shrewdness of the modern archaeologist to decide. But the wall is covered with precisely such creatures as described by the semi-demon, or half-god, Oannes, the Chaldaean man-fish,<sup>682</sup> " . . . hideous beings, which were produced of a two-fold principle" — the astral light and the grosser matter.

Even remains of architectural relics of the earliest races have been sadly neglected by antiquarians until now. The caverns of Ajunta, which are but 200 miles from Bombay, in the Chandor range, and the ruins of the ancient city of Aurangabad, whose crumbling palaces and curious tombs have lain in desolate solitude for many centuries, have attracted attention but very recently. Mementos of a civilization long gone by, they were allowed to become the shelter of wild beasts for ages before they were found worthy of a scientific exploration, and it is only recently that *The Observer* gave an enthusiastic description of these archaic ancestors of Herculaneum and Pompeii. After justly blaming the local government which "has provided a bungalow where the traveler may find shelter and safety, but that is all," it proceeds to narrate the wonders to be seen in this retired spot at Ajunta, in the following words:

"In a deep glen far up the mountain there is a group of cave-temples which are the most wonderful caverns on the earth. It is not known at the present age how many of these exist in the deep recesses of the mountains; but twenty-seven have been explored, surveyed, and, to some extent, cleared of rubbish. There are, doubtless, many others. It is hard to realize with what indefatigable toil these wonderful caves have been hewn from the solid rock of amygdaloid. They are said to be wholly Buddhist in their origin, and were used for purposes of worship and asceticism. They rank very high as works of art. They extend over 500 feet along a high cliff, and are carved in the most curious manner, exhibiting, in a wonderful degree, the taste, talent, and persevering industry of the Hindû sculptors.

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682. Berossus, fragment preserved by Alex. Polyhistor: 'Of the Cosmogony and the Deluge' (Cory: *Ancient Fragments*, p. 22).

"These cave-temples are beautifully cut and carved on the outside, but inside they are finished most elaborately, and decorated with a vast profusion of sculptures and paintings. These long-deserted temples have suffered from dampness and neglect, and the paintings and frescos are not what they were hundreds of years ago. But the colors are still brilliant, and scenes gay and festive still appear upon the walls. Some of the figures cut in the rock are taken for marriage-processions and scenes in domestic life that are represented as joyful. The female figures are beautiful, delicate, and fair as Europeans. Every one of these representations is artistic, and all of them are unpolluted by any grossness or obscenity generally so prominent in Brâhmanical representations of a similar character.

"These caves are visited by a great number of antiquarians, who are striving to decipher the hieroglyphics inscribed on the walls and determine the age of these curious temples.

"The ruins of the ancient city of Aurangabad are not very far from these caves. It was a walled city of great repute, but is now deserted. There are not only broken walls, but crumbling palaces. They were built of immense strength, and some of the walls appear as solid as the everlasting hills.

"There are a great many places in this vicinity where there are Hindû remains, consisting of deep caves and rock-cut temples. Many of these temples are surrounded by a circular enclosure, which is often adorned with statues and columns. The figure of an elephant is very common, placed before or beside the opening of a temple, as a sort of sentinel. Hundreds and thousands of niches are beautifully cut in the solid rock, and when these temples were thronged with worshipers, each niche had a statue or image, usually in the florid style of these Oriental sculptures. It is a sad truth that almost every image here is shamefully defaced and mutilated. It is often said that no Hindû will bow down to an imperfect image, and that the Mohammedans, knowing this, purposely mutilated all these images to prevent the Hindûs from worshiping them. This is regarded by the Hindûs as sacrilegious and blasphemous, awakening the keenest animosities, which every Hindû inherits from his father, and which centuries have not been able to efface.

"Here also are the remains of buried cities — sad ruins — generally without a single inhabitant. In the grand palaces where royalty once gathered and held festivals, wild beasts find their hiding-places. In several places the track of the railway has been constructed over or through these ruins, and the material has been used for the bed of the road. . . . Enormous stones have remained in their places for thousands of years, and probably will for thousands of years to come. These rock-

cut temples, as well as these mutilated statues, show a workmanship that no work now being done by the natives can equal.<sup>683</sup> It is very evident that hundreds of years since these hills were alive with a vast multitude, where now it is all utter desolation, without cultivation or inhabitants, and given over to wild beasts.

"It is good hunting ground, and, as the English are mighty hunters, they may prefer to have these mountains and ruins remain without change."

We fervently hope they will. Enough vandalism was perpetrated in earlier ages to permit us the hope that at least in this century of exploration and learning, science, in its branches of archaeology and philology, will not be deprived of these most precious records, wrought on imperishable tablets of granite and rock.

We shall now present a few fragments of this mysterious doctrine of reincarnation — as distinct from metempsychosis — which we have from an authority. Reincarnation, *i. e.*, the appearance of the same *personality*, or rather of his astral monad, twice in the same *cycle* (*of Devachanic rest*) is not a rule in nature; it is an exception, like the teratological phenomenon of a two-headed infant.<sup>684</sup> It is preceded by a violation of the laws of harmony of nature, and happens only when the latter, seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad which had been tossed out of the circle of necessity by crime or accident. Thus, in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature's original design to produce a perfect human being, has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death, through the vast realm of being, the immortal spirit and astral monad of the individual — the latter having been set apart to animate a frame and the former to shed its divine light on the corporeal organization — must try a second time to carry out the purpose of the creative intelligence.

If reason has been so far developed as to become active and discriminative, there is no *immediate*<sup>684</sup> reincarnation on this earth, for the three parts of the triune man have been united, and he is capable of running the race. But when the new being has not passed beyond the condition of Monad, or when, as in the idiot, the trinity has not been completed *on Earth and therefore cannot be so after death*,<sup>684</sup> the immortal spark which illuminates it has to re-enter on the earthly plane, as it was

683. Bishop Heber employed a most felicitous expression in describing the majesty of the Hindū archaic monuments, and the exquisite finish of their sculpture. "They built," said he, "like giants, and finished their work like goldsmiths."

684. The italicized words did not appear in the original edition, but are H. P. Blavatsky's own corrections — see Point Loma Preface to this work, pp. 14, 15, and *Lucifer*, III, p. 527.

frustrated in its first attempt. Otherwise, the mortal or astral, and the immortal or divine souls could not progress in unison and pass onward to the sphere above (*Devachan*). Spirit follows a line parallel with that of matter; and the spiritual evolution goes hand in hand with the physical.<sup>685</sup> As in the case exemplified by Professor Le Conte (*vide* chap. ix), "there is no force in nature" — and the rule applies to the spiritual as well as to the physical evolution — "which is capable of raising at once spirit or matter from No. 1 to No. 3, or from 2 to 4, without stopping and receiving an accession of force, of a different kind, *on the intermediate plane.*"<sup>686</sup> That is to say, the monad which was imprisoned in the elementary being — the rudimentary or lowest astral form of the future man — after having passed through and quitted the *highest* physical shape of a dumb animal — say an orang-outang, or again an elephant, one of the most intellectual of brutes — that monad, we say, cannot skip over the physical and intellectual sphere of the terrestrial man and be suddenly ushered into the spiritual sphere above. What reward or punishment can there be in that sphere of disembodied human entities for a foetus or a human embryo which had not even time to breathe on this earth, still less an opportunity to exercise the divine faculties of the spirit? Or for an irresponsible infant whose senseless monad, remaining dormant within the astral and physical casket, could as little prevent him from burning himself as any other person to death? Or again for one idiotic from birth, the number of whose cerebral convolutions is only from twenty to thirty per cent. of those of sane persons;<sup>687</sup> and who is therefore irresponsible for his disposition, his actions, or the imperfections of his vagrant, half-developed intellect?<sup>688</sup>

No need to remark that even if hypothetical, this theory is no more ridiculous than many others considered as strictly orthodox. We must not forget that either through the inaptness of the specialists or some other reason, physiology itself is the least advanced or understood of sciences, and that some French physicians, with Dr. Fournié, positively despair of its ever progressing beyond pure hypotheses.

Further, the same occult doctrine recognises another possibility; albeit so rare and so vague that it is really useless to mention it. Even the modern Occidental occultists deny it, though it is universally accepted in Eastern countries. When, through vice, fearful crimes and animal passions, a disembodied spirit has fallen to the eighth sphere — the allegorical Hades, and the *gehenna* of the Bible — the nearest to our earth — he can, with the help of that glimpse of reason and consciousness

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685. Point Loma Preface, p. 15.

686. *Correlation of Vital, etc., Forces*, p. 174.

687. Mich. V. G. Malacarne: *Anatomia Cerebrale*: Milan.

688. With this entire

paragraph, compare what is said by H. P. Blavatsky in the Point Loma Preface, p. 16.

left to him, repent; that is to say, he can, by exercising the remnants of his will-power, strive upward, and like a drowning man, struggle once more to the surface. In the *Magical and Philosophical Precepts* of Psellus, we find one which, warning mankind, says:

"Stoop not down, for a precipice lies below the earth,  
Drawing under a descent of SEVEN steps, beneath which  
Is the throne of dire necessity." <sup>689</sup>

A strong aspiration to retrieve his calamities, a pronounced desire, will draw him once more into the earth's atmosphere. Here he will wander and suffer more or less in dreary solitude. His instincts will make him seek contact with living persons with avidity. . . . These spirits are the invisible but too tangible magnetic vampires; the *subjective* daemons so well known to medieval ecstasies, nuns, and monks, to the "witches" made so famous in the *Witches' Hammer*, and to certain sensitive clairvoyants, according to their own confessions. They are the blood-daemons of Porphyry, the *larvae* and *lemures* of the ancients; the fiendish instruments which sent so many unfortunate and weak victims to the rack and stake. Origen held all the daemons which possessed the demoniacs mentioned in the *New Testament* to be *human* 'spirits.' It is because Moses knew so well what they were, and how terrible were the consequences to weak persons who yielded to their influence, that he enacted the cruel, murderous law against such would-be 'witches'; but Jesus, full of justice and divine love to humanity, *healed* instead of killing them. Subsequently our clergy, the pretended exemplars of Christian principles, followed the law of Moses, and quietly ignored the law of Him whom they call their 'one living God,' by burning dozens of thousands of such pretended 'witches.'

Witch! mighty name, which in the past contained the promise of ignominious death; and in the present has but to be pronounced to raise a whirlwind of ridicule, a tornado of sarcasms! How is it then that there have always been men of intellect and learning, who never thought that it would disgrace their reputation for learning, or lower their dignity, to publicly affirm the possibility of such a thing as a 'witch,' in the correct acceptation of the word. One such fearless champion was Henry More, the learned scholar of Cambridge, of the seventeenth century. It is well worth our while to see how cleverly he handled the question.

It appears that in the year 1677, a certain divine, named John Webster, wrote *The Displaying of Supposed Witchcraft, being criticisms and interpretations of Scripture*, against the existence of witches, and other 'superstitions.' Finding the work "a weak and impertinent piece," Dr. More criticized it in a letter to Glanvil, the author of *Saducismus*

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689. Paetus, 6; Pletho, 2; Cory: *Anc. Frag.*, p. 270.

*triumphatus*, and as an appendix sent a treatise on witchcraft and explanations of the word *witch* itself. This document is very rare, but we possess it in a fragmentary form in an old manuscript, having seen it mentioned besides only in an insignificant work of 1820, on *Apparitions*, for it appears that the document itself has been long since out of print.

The words *wizard* and *witch*, according to Dr. More, "signifie no more than a wise man or a wise woman. In the word *wizzard*, it is plain at the very first sight. And I think the most plain and least operose deduction of the name *witch*, is from *wit*, whose derived adjective might be *wittigh* or *wittich*, and by contraction afterwards, *witch*; as the noun *wit* is from the verb *to weet*, which is, to know. So that a *witch*, thus far, is no more than a knowing woman; which answers exactly to the Latine word *saga*, according to that of Festus, *sagae dictae anus quae multa sciunt*."<sup>690</sup>

This definition of the words appears to us the more plausible, as it exactly corresponds with the evident meaning of the Slavonian-Russian names for witches and wizards. The former is called *ryèdma*, and the latter *ryèdmak*, both from the verb *to know*, *védat* or *vyedát*; the root, moreover, being positively Sanskrit. "Veda," says Max Müller, in his *Lecture on the Vedas*, "means originally knowing, or knowledge. Veda is the same word which appears in Greek ὠδα, I know [the digamma νω being omitted], and in the English wise, wisdom, to wit."<sup>691</sup> Furthermore, the Sanskrit word *vidma*, answering to the German *wir wissen*, means literally 'we know.' It is a great pity that the eminent philologist, while giving in his lecture the Sanskrit, Greek, Gothic, Anglo-Saxon, and German comparative roots of this word, has neglected the Slavonian.

Another Russian appellation for *witch* and *wizard*, the former being purely Slavonian, is *znáhár* and *znáharka* (feminine) from the same verb *znáť*, to know. Thus Dr. More's definition of the word, given in 1678, is perfectly correct, and coincides in every particular with modern philology.

"Use," says this scholar, "questionless had appropriated the word to such a kind of skill and knowledge, as was out of the common road or extraordinary. *Nor did this peculiarity imply in it any unlawfulness*. But there was after a further restriction, . . . in which alone now-a-days the words *witch* and *wizzard* are used. And that is, for one that has the knowledge and skill of doing or telling things in an extraordinary way, and that in virtue of either an express or implicite sociation or confederacy with some *evil spirit*." In the clause of the severe law of Moses, so many names are reckoned up with that of *witch*, that it is difficult as well as useless to give here the definition of every one of them as found in Dr.

690. *Saducismus triumphatus*, p. 20 (More's letter to Glanvil).

691. *Chips from a German Workshop*, I, 8.

More's able treatise. "There shall not be found among you any one that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer," says the text.<sup>692</sup> We will show, further on, the real object of such severity. For the present, we will remark that Dr. More, after giving a learned definition of every one of such appellations, and showing the value of their real meaning in the days of Moses, proves that there is a vast difference between the "enchanters," "observers of times," etc., and a witch. "So many names are reckoned up in this clause of the law of Moses, that, as in our common law, the sense may be more sure, and leave no room to evasion. And that the name of 'witch' is not from any tricks of legerdemain as in common jugglers, that delude the sight of the people at a market or fair, but that it is the name of such as raise magical spectres to deceive men's sight, and so are most certainly witches [women and men who have a *bad spirit* in them] — is plain to see from *Exod.* xxii, 18. 'Thou shalt not suffer' מְכַסֵּפָה *mecassephah*, that is, 'a witch, to live.' Which would be a law of extreme severity, or rather cruelty, against a poor hocus-pocus for his tricks of legerdemain."<sup>693</sup>

Thus it was but the sixth on the list, a consulter with familiar spirits, or a witch, that had to incur the greatest penalty of the law of Moses, for it is only a *witch* who must *not* be suffered to live, while all the others are simply enumerated as those with whom the people of Israel were forbidden to communicate, chiefly on account of their idolatry or rather religious views and learning. "The sixth word is שֹׁאֵל אֶבֶן, *shoel obh*, which our English translation renders, 'a *Consulter with familiar Spirits*'; but which the Septuagint translates, Εγγαστρίψυθος, one that has a familiar spirit *inside* him," one possessed with the spirit of divination, which was considered to be Python by the Greeks, and *obh* by the Hebrews, the old serpent; in its esoteric meaning the spirit of concupiscence and *matter*; which, according to the kabalists, is always an elementary *human spirit* of the eighth sphere. Says Henry More:

"*Shoel obh*, I conceive, is to be understood of the witch who asks counsel of her or his familiar. The reason of the name *obh*, 'tis likely was taken first from that spirit that was in the body of the party, and swelled it to a protuberancy like the side of a bottle [the voice always seeming to come out as from a bottle, for which reason they were named *centriloquists*]. *Obh* signifies as much as *Pytho*, which, though at first it took its name from the *pythii rates*, signifies a spirit that tells hidden things, or things to come. . . . In *Acts* xvi, 16, πεντηκούντα πύθωντος, . . . 'Paul being grieved, turned and said to that spirit, I command thee,

692. *Deut.*, xviii, 10, 11.

693. *Saduc. triumph.*, pp. 25, 26.

in the name of Jesus Christ, to come out of her, and he came out at the same hour'; which signifies that this *Pytho* or *Obh* was in her." <sup>694</sup> Therefore the words *obsessed* or *possessed* are synonyms of the word *witch*; nor could this *pytho* of the eighth sphere come out of her, unless it was a spirit distinct from her. And so it is that we see in *Leviticus xx, 27*: "A man also or woman that hath a familiar spirit, or that is a wizard [an irresponsible *jidegnoni*] shall surely be put to death, they shall stone them with stones, *their blood shall be upon them*."

A cruel and unjust law beyond doubt, and one which gives the lie to a recent utterance of 'Spirits,' by the mouth of one of the most popular *inspirational* mediums of the day, to the effect that modern philological research proves that the Mosaic law never contemplated the killing of the poor 'mediums' or *witches* of the *Old Testament*, but that the words, "thou shalt not suffer a witch to live," meant to live by her mediumship, that is, to gain her livelihood! An interpretation no less ingenious than novel. Certainly, nowhere short of the source of such *inspiration* could we find such philological profundity! <sup>695</sup>

"Shut the door in the face of the daemon," says the Kabala, "and he will keep running away from you, as if you pursued him," which means, that you must not give a hold on you to such spirits of obsession by attracting them into an atmosphere of congenial sin.

These daemons seek to introduce themselves into the bodies of the simple-minded and idiots, and remain there until dislodged therefrom by a powerful and *pure* will. Jesus, Apollonius, and some of the apostles, had the power to cast out *devils*, by purifying the atmosphere *within* and *without* the patient, so as to force the unwelcome tenant to flight. Certain volatile salts are particularly obnoxious to them; and the effect of the chemicals used in a saucer, and placed under the bed by Mr. Varley, of London,<sup>696</sup> for the purpose of keeping away some disagreeable

694. *Saduc. triumph.*, pp. 27-29.

695. In order to avoid being contradicted by some spiritualists we give verbatim the language in question, as a specimen of the unreliability of the oracular utterances of certain 'spirits.' Let them be human or elemental, but spirits capable of such effrontery may well be regarded by occultists as anything but safe guides in philosophy, exact science, or ethics. "It will be remembered," says Mrs. Cora V. Tappan, in a public discourse upon the 'History of Occultism and its Relations to Spiritualism' (see *Banner of Light*, Aug. 26, 1876), "that the ancient word witchcraft, or the exercise of it, was forbidden among the Hebrews. The translation is that no witch should be allowed to live. That has been supposed to be the literal interpretation; and acting upon that, your very pious and devout ancestors put to death, without adequate testimony, numbers of very intelligent, wise, and sincere persons, under the condemnation of witchcraft. It has now turned out that the interpretation or translation should be, that no witches should be allowed to obtain a living by the practice of their art. That is, it should not be made a profession." May we be so bold as to inquire of the celebrated speaker, through whom or according to what authority such a thing has ever turned out?

696. Mr. Cromwell F. Varley, the well-known electrician of the Atlantic Cable

physical phenomena at night, is corroborative of this great truth. Pure or even simply inoffensive human spirits fear nothing, for having rid themselves of *terrestrial* matter, terrestrial compounds can affect them in no wise; such spirits are like a *breath*. Not so with the earth-bound souls and the nature-spirits.

It is for these carnal terrestrial *larvae*, degraded human spirits, that the ancient kabalists entertained a hope of *reincarnation*. But when, or how? At a fitting moment, and if helped by a sincere desire for his amendment and repentance by some strong, sympathizing person, or the will of an adept, or even a desire emanating from the erring spirit himself, provided it is powerful enough to make him throw off the burden of sinful matter. Losing all consciousness, the once bright monad is caught once more into the vortex of our terrestrial evolution, and it repasses the subordinate kingdoms, and again breathes as a living child. To compute the time necessary for the completion of this process would be impossible. Since there is no perception of time in eternity, the attempt would be a mere waste of labor.

As we have said, but few kabalists believe the foregoing possible, and this doctrine originated with certain astrologers. While casting up the nativities of certain historical personages renowned for some peculiarities of disposition, they found the conjunction of the planets answering perfectly to remarkable oracles and prophesies about other persons born ages later. Observation, and what would now be termed 'remarkable coincidences,' added to revelation during the 'sacred sleep' of the neophyte, disclosed the dreadful truth. So horrible is the thought that even those who ought to be convinced of it prefer ignoring it, or at least avoid speaking on the subject.

This way of obtaining oracles was practised in the highest antiquity. In India this sublime lethargy is called "the sacred sleep of . . ." It is an oblivion into which the subject is thrown by certain magical processes, supplemented by draughts of the juice of the soma. The body of the sleeper remains for several days in a condition resembling death, and by the power of the adept is purified of its earthliness and made fit

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Company, communicates the result of his observations, in the course of a debate at the Psychological Society of Great Britain, which is reported in *The Spiritualist* (London, April 14, 1876, pp. 174, 175). He thought that the effect of free nitric acid in the atmosphere was able to drive away what he calls "unpleasant spirits." He thought that those who were troubled by unpleasant spirits at home, would find relief by pouring one ounce of vitriol upon two ounces of finely-powdered nitre in a saucer and putting the mixture under the bed. Here is a scientist, whose reputation extends over two continents, who gives a recipe to drive away bad spirits. And yet the general public mocks as a 'superstition' the herbs and incenses employed by Hindus, Chinese, Africana, and other races to accomplish the self-same purpose.

to become the temporary receptacle of the brightness of the immortal Augoeides. In this state the torpid body is made to reflect the glory of the upper spheres, as a burnished mirror does the rays of the sun. The sleeper takes no note of the lapse of time, but upon awakening, after four or five days of trance, imagines he has slept but a few moments. What his lips utter he will never know; but as it is the spirit which directs them, they can pronounce nothing but divine truth. For the time being the poor helpless clod is made the shrine of the sacred presence, and converted into an oracle a thousand times more infallible than the asphyxiated Pythoness of Delphi; and, unlike her mantic frenzy, which was exhibited before the multitude, this holy sleep is witnessed only within the sacred precinct by those few of the adepts who are worthy to stand in the presence of the ADONAI.

The description which Isaiah gives of the purification necessary for a prophet to undergo before he is worthy to be the mouthpiece of heaven, applies to the case in point. In customary metaphor he says: "Then flew one of the seraphim unto me having a live coal in his hand, which he had taken with the tongs from off the altar . . . and he laid it upon my mouth and said, Lo! this hath touched thy lips and thine iniquity is taken away."

The invocation of his own Augoeides, by the purified adept, is described in words of unparalleled beauty by Bulwer Lytton in *Zanoni*, and there he gives us to understand that the slightest touch of mortal passion unfits the hierophant to hold communion with his spotless soul. Not only are there few who can successfully perform the ceremony, but even these rarely resort to it except for the instruction of some neophytes, and to obtain knowledge of the most solemn importance.

And yet how little is the knowledge, treasured up by these hierophants, understood or appreciated by the general public! "There is another collection of writings and traditions bearing the title of Kabala, attributed to Oriental scholars," says the author of *Art Magic*; "but as this remarkable work is of little or no value without a key, which *can only be furnished by certain Oriental fraternities*, its transcript would be of no value to the general reader."<sup>697</sup> And how they are ridiculed by every Houndsditch commercial traveler who wanders through India in pursuit of 'orders' and writes to the *Times*; and misrepresented by every nimble-fingered trickster who pretends to show by legerdemain, to the gaping crowd, the feats of true Oriental magicians!

But, notwithstanding his unfairness in the Algerian affair, Robert Houdin, an authority on the art of prestidigitation, and Moreau-Cinti,

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697. *Art Magic*, p. 97.

another, gave honest testimony in behalf of the French mediums. They both testified, when cross-examined by the Academicians, that none but the 'mediums' could possibly produce the phenomena of table-rapping and levitation without a suitable preparation and furniture adapted for the purpose. They also showed that the so-called 'levitations without contact' were feats utterly beyond the power of the *professional juggler*: that for them, such levitations, unless produced in a room supplied with secret machinery and concave mirrors, was *impossible*. They added, moreover, that the simple apparition of a diaphanous hand, in a place in which confederacy would be rendered impossible, the medium having been previously searched, would be a demonstration that it was the work of *no human agency*, whatever else that agency might be. *Le Siècle* and other Parisian newspapers immediately published their suspicions that these two professional and very clever gentlemen had become the confederates of the spiritists!

Professor Pepper, director of the Polytechnic Institute of London, invented a clever apparatus to produce spiritual appearances on the stage, and sold his patent in 1863, in Paris, for the sum of 20,000 francs. The phantoms looked real and were evanescent, being but an effect produced by the reflexion of a highly-illuminated object upon the surface of plate-glass. They seemed to appear and disappear, to walk about the stage and play their parts to perfection. Sometimes one of the phantoms placed himself on a bench; after which, one of the living actors would begin quarreling with him, and, seizing a heavy hatchet, would part the head from the body of the ghost. But, joining his two parts again, the specter would reappear, a few steps off, to the amazement of the public. The contrivance worked marvelously well, and nightly attracted large crowds. But to produce these ghosts required a stage-apparatus and more than one confederate. There were nevertheless some reporters who made this exhibition the pretext for ridiculing the *spiritists* — as though the two classes of phenomena had the slightest connexion!

What the Pepper ghosts pretended to do, genuine disembodied human spirits, when their *reflexion* is materialized by the elementals, can actually perform. They will permit themselves to be perforated with bullets or the sword, or to be dismembered, and then instantly form themselves anew. But the case is different with both cosmic and human elementary spirits, for a sword or dagger, or even a pointed stick, will cause them to vanish in terror. This will seem unaccountable to those who do not understand of what a material substance the elementaries are composed; but the kabalists understand perfectly. The records of antiquity and of the Middle Ages, to say nothing of the modern wonders at Cideville, which have been judicially attested for us, corroborate these facts.

Skeptics, and even skeptical spiritualists, have often unjustly accused mediums of fraud, when denied what they considered their inalienable right to test the spirits. But where there is one such case, there are fifty in which spiritualists have permitted themselves to be practised upon by tricksters, while they neglected to appreciate genuine manifestations procured for them by their mediums. Ignorant of the laws of mediumship, such do not know that when an honest medium is once taken possession of by spirits, whether disembodied or elemental, he is no longer his own master. He cannot control the actions of the spirits, nor even his own. They make him a puppet to dance at their pleasure while they pull the wires behind the scenes. The false medium may seem entranced, and yet be playing tricks all the while; while the real medium may appear to be in full possession of his senses, when in fact he is far away, and his body is animated by his 'Indian guide,' or 'control.' Or, he may be entranced in his cabinet, while his astral body (double) or *doppelgänger*, is walking about the room, moved by another intelligence.

Among all the phenomena, that of *repercussion*, closely allied with those of bi-location and aërial 'traveling,' is the most astounding. In the Middle Ages it was included under the head of sorcery. De Gasparin, in his refutations of the miraculous character of the marvels of Cideville, treats of the subject at length; but these pretended explanations were all in their turn exploded by de Mirville and Des Mousseaux, who, while failing in their attempt to trace the phenomena back to the Devil, did, nevertheless, prove their spiritual origin.

"The prodigy of repercussion," says Des Mousseaux, "occurs when a blow aimed at the spirit, visible or otherwise, of an absent *living* person, or at the phantom which represents him, strikes this person himself, at the same time, and in the very place at which the specter or his double is touched! We must suppose, therefore, that the blow is repercussed, and that as if rebounding from the image of the living person — his phantasmal duplicate <sup>698</sup> — it reaches the original, wherever he may be, in flesh and blood."

"Thus, for instance, an individual appears before me, or, remaining invisible, declares war, threatens, and causes me to be threatened with obsession. I strike at the place where I perceive his phantom, where I hear him moving, where I feel *somebody*, something which molests and resists me. I strike; the blood will appear sometimes on this place, and occasionally a scream may be heard; *he* is wounded — perhaps, dead! It is done, and I have explained the fact." <sup>699</sup>

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698. This phantom is called *Scin Laeca* by Bulwer Lytton in *A Strange Story*, ch. xl.  
699. *Les hauts phén. de la magie*, p. 145. In the Strasburg edition of his works (1603),

"Notwithstanding that, at the moment I struck him, his presence in another place is authentically proved; . . . I saw — yes, I saw plainly the phantom hurt upon the cheek or shoulder, and this same wound is found precisely on the living person, repercussed upon his cheek or shoulder. Thus it becomes evident that the facts of repercussion have an intimate connexion with those of bi-location or *duplication*, either spiritual or corporeal."

The history of the Salem witchcraft, as we find it recorded in the works of Cotton Mather, Calef, Upham, and others, furnishes a curious corroboration of the fact of the double, as it also does of the effects of allowing elementary spirits to have their own way. This tragical chapter of American history has never yet been written in accordance with the truth. A party of four or five young girls had become 'developed' as mediums, by sitting with a West Indian negro woman, a practitioner of *Obeah*. They began to suffer all kinds of physical torture, such as pinching, having pins stuck in them, and the marks of bruises and teeth on different parts of their bodies. They would declare that they were hurt by the specters of various persons, and we learn from the celebrated *Narrative of Deodat Lawson* (London, 1704), that "some of them confessed that they did afflict the sufferers (i. e., these young girls), according to the time and manner they were accused thereof; and, being asked what they did to afflict them, some said that they pricked pins into puppets, made with rags, wax, and other materials. One that confessed after the signing of her death-warrant, said she used to afflict them by clutching and pinching her hands together, and *wishing* in what part and after what manner she would have them afflicted, and *it was done.*"<sup>700</sup>

Mr. Upham tells us that Abigail Hobbs, one of these girls acknowledged that she had confederated with the Devil, who "came to her in the shape of a man," and commanded her to afflict the girls, "bringing images made of wood in their likeness, with thorns for her to prick into the images, which she did; whereupon the girls cried out that they were hurt by her."

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Paracelsus writes of the wonderful *magical* power of man's spirit. "It is possible," he says, "that my spirit, without the help of the body, and through a fiery will alone, and without a sword, can stab and wound others. It is also possible that I can bring the spirit of my adversary into an image, and then double him up and lame him . . . the exertion of will is a great point in medicine. . . . Every imagination of man comes through the heart, for this is the sun of the microcosm, and out of the microcosm proceeds the imagination into the great world [universal ether] . . . the imagination of man is a seed which is *material*." (Our atomical modern scientists have proved it; see Babbage and Professor Jevons.) "Fixed thought is also a means to an end. The magical is a great concealed wisdom, and reason is a great public foolishness. No armor protects against magic, for it injures the inward spirit of life."

700. C. W. Upham: *Lectures on Witchcraft*: 1831.

How perfectly these facts, the validity of which was proven by unimpeachable testimony in court, go to corroborate the doctrine of Paracelsus. It is surpassingly strange that so ripe a scholar as Mr. Upham should have accumulated into the 1000 pages of his two volumes such a mass of legal evidence, going to show the agency of earth-bound souls and tricksy nature-spirits in these tragedies, without suspecting the truth.

Ages ago, the old Ennius was made by Lucretius to say:

“Bis duo sunt homines: manes, caro, *spiritus*, umbra;  
Quatuor ista loca bis duo suscipiunt.  
Terra tegit carnem, tumulum circumvolat umbra,  
Orcus habet manes, spiritus astra petit.”

In this present case, as in every similar one, the scientists, being unable to explain the fact, assert that *it cannot exist*.

But we will now give a few historical instances going to show that some daemons, or elementary spirits, are afraid of sword, knife, or anything sharp. We do not pretend to explain the reason. That is the province of physiology and psychology. Unfortunately, physiologists have not yet been able even to establish the relations between speech and thought, and so have handed the question over to the metaphysicians who in their turn, according to Fournié, have done nothing. Done nothing, we say, but claimed everything. No fact could be presented to some of them, that was too large for these learned gentlemen to try at least to stuff into their pigeon-holes, labeled with some fancy Greek name, expressive of everything else but the true nature of the phenomenon.

“Alas, alas! my son!” exclaimed the wise Muphti, of Aleppo, to his son Ibrahim, who choked himself with the head of a huge fish. “When will you realize that your stomach is smaller than the ocean?” Or, as Mrs. Catherine Crowe remarks in *The Night-Side of Nature* (p. 10), when will our scientists admit that “their intellects are no measure of God Almighty’s designs?”

We shall not ask which of the ancient writers mentions facts of seemingly-supernatural nature; but rather which of them does not? In Homer we find Ulysses evoking the spirit of his friend, the soothsayer Tiresias. Preparing for the ceremony of the ‘festival of blood,’ Ulysses draws his sword, and thus frightens away the thousands of phantoms attracted by the sacrifice. The friend himself, the so-long-expected Tiresias, dares not approach Ulysses so long as he holds the dreaded weapon in his hand.<sup>701</sup> Aeneas prepares to descend to the kingdom of the shadows, and as soon as they approach its entrance, the Sibyl who

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701. *Odyssey*, Bk. XI.

guides him utters her warning to the Trojan hero, and orders him to draw his sword and clear himself a passage through the dense crowd of flitting forms:

"Tugus insade viam, eagineque cripe ferrum."<sup>702</sup>

Glanvil gives a wonderful narrative of the apparition of the 'Drummer of Tedworth,' which happened in 1661;<sup>703</sup> in which the '*scin-lecca*,' or double, of the drummer-sorcerer was evidently very much afraid of the sword. Psellus, in his work,<sup>704</sup> gives a long story of his sister-in-law being thrown into a most fearful state by an elementary *daemon* taking possession of her. She was finally cured by a conjurer, a foreigner named Anaphalangis, who began by threatening the invisible occupant of her body with a *naked sword*, until he finally dislodged him. Psellus introduces a whole catechism of demonology, which he gives in the following terms, as far as we remember:

"You want to know," asked the conjurer, "whether the bodies of the spirits can be hurt by sword or any other weapon?"<sup>705</sup> Yes, they can. Any hard substance striking them can make them sensible to pain; . . . and though their bodies be made neither of solid nor firm substance, they feel it the same, for in beings endowed with sensibility it is not their nerves only which possess the faculty of feeling, but likewise also the spirit which resides in them. The body of a spirit can be sensible in its *whole*, as well as in each one of its parts. Without the help of any physical organism the spirit sees, hears, and if you touch him feels your touch. If you divide him in two, he will feel the pain as would any living man [for he is *matter* still, though so refined as to be generally invisible to our eye]. One thing, however, distinguishes him from the living man, viz.: that when a man's limbs are once divided, their parts cannot be reunited very easily. But, cut a *daemon* in two, and you will see him immediately join himself together. As water or air closes in behind a solid body<sup>706</sup> passing through it, and no trace is left, so does the body of a *daemon* condense itself again, when the penetrative weapon is withdrawn from the wound. But every rent made in it causes him pain nevertheless. *That is why daemons dread the point of a sword or any sharp weapon.* Let those who want to see them flee try the experiment."

One of the most learned scholars of his century, Bodin, the Demon-

702. *Aeneid*, Bk. VI.

703. *Saduc. triumph.*, part II, p. 97, sq.

704. *De daemonibus* — 'Quomodo daemones occupent.' Cf. Des Moussoux: *Les hauts phén. de la magie*, pp. 152-3.

705. Numquid daemonum corpora pulsari possunt? Possunt sane, atque dolere solidō quodam percussa corpore.

706. Ubi secatur, mox in se iterum recreatur et coalescit . . . dictu velocius daemonicus spiritus in se revertitur.

logian, held the same opinion, that both the human and cosmical elementaries "were sorely afraid of swords and daggers." It is also the opinion of Porphyry, Iamblichus, and Plato. Plutarch mentions it several times. The practising theurgists knew it well and acted accordingly; and many of the latter assert that "the demons suffer from any rent made in their bodies." Bodin tells us a wonderful story to this effect, in his work:

"I remember," says the author, "that in 1557 an elemental demon, one of those who are called *thundering*, fell down *with the lightning*, into the house of Poudot, the shoemaker, and immediately began flinging stones all about the room. We picked up so many of them that they filled a large chest full, which the landlady locked; and she also securely closed the windows and doors. But it did not in the least prevent the demon from introducing other stones into the room, without injuring anyone for all that. Latomi, who was then *Quarter-President*,<sup>707</sup> came to see what was the matter. Immediately upon his entrance, the spirit knocked the cap off his head with a stone, and made him run away. It had lasted for over six days, when M. Jean Morques, Counsellor at the *Présidial*, came to fetch me to see the mystery. When I entered the house, someone advised the master of it to pray to God with all his heart and to wheel round a sword in the air about the room; he did so. On that following day the landlady told us, that from that very moment they did not hear the least noise in the house; but that during the seven previous days when it lasted they could not get a moment's rest."<sup>708</sup>

The books on the witchcraft of the Middle Ages are full of such narratives. The very rare and interesting work of Glanvil, called *Saducismus triumphatus*, ranks with that of Bodin, above mentioned, as one of the best. But we must give space now to certain narratives of the more ancient philosophers, who explain at the same time what they describe.

And first in rank for wonders comes Proclus. His list of facts, most of which he supports by the citation of witnesses — sometimes well-known philosophers — is staggering. He records many instances in his time of dead persons who were found to have changed their recumbent positions in the sepulcher, for one of either sitting or standing, which he attributes to their being *larvae*, and which he says "is related by the ancients of Aristeas, Epimenides, and Hermodorus." He gives five such cases from the histories of Clearchus, the disciple of Aristotle, and others. 1. Cleonymus, the Athenian. 2. Polycritus, an illustrious man among the Aeolians. It is related by the historian Naumachius, that Polycritus died, and returned in the ninth month after his death. "Hiero the

707. A magistrate of the district.

708. Jean Bodin: *La démonomanie ou traité des sorciers*, p. 292: Paris, 1580.

Ephesian, and other historians," says his translator, Taylor, "testify to the truth of this." 3. In Nicopolis, the same happened to one Eurynous. The latter revived on the fifteenth day after his burial, and lived for some time after that, leading an exemplary life. 4. Rufus, a priest of Thessalonica, restored to life the third day after his death, for the purpose of performing certain sacred ceremonies according to promise; he fulfilled his engagement, and died again to return no more. 5. This is the case of one Philonaea, who lived under the reign of Philip. She was the daughter of Demostratus and Charite of Amphipolis. Married against her wish to one Craterus, she died soon after. But in the sixth month after her death, she revived, as Proclus says: "through her love of a youth named Machates, who came to her father Demostratus, from Pella." She visited him for many nights successively, but when this was finally discovered, she, or rather the vampire that represented her, died of rage. Previous to this "she declared that she acted in this manner according to the will of *terrestrial daemons*. Her dead body was seen at this second death by everyone in the town, lying in her father's house. On opening the vault, where her body had been deposited, it was found empty by those of her relatives, who being incredulous upon that point, went to ascertain the truth. The narrative is corroborated by the *Epistles of Hipparchus* and those of Arridaeus to Philip."<sup>709</sup>

Says Proclus: "Many other of the ancients have collected a history of those that have apparently died, and afterward revived. Among these is the natural philosopher Democritus, in whose writings concerning Hades . . . [in a certain case under discussion] death was not, as it seemed, an entire desertion of the whole life of the body, but a cessation caused by some blow, or perhaps a wound; but the bonds of the soul yet remained rooted about the marrow, and the heart contained in its profundity the empyreuma of life; and this remaining, it again acquired the life, which had been extinguished, in consequence of being adapted to animation."

He says again, "That it is possible for the soul to depart from and enter into the body, is evident from him, who, according to Clearchus, used a *soul-attracting wand* on a sleeping boy; and who persuaded Aristotle, as Clearchus relates in Aristotle's *Treatise on Sleep*, that the soul may be separated from the body, and that it enters into a body and uses it as a lodging. For, striking the boy with the wand, he drew out, and, as it were, led his soul, for the purpose of evincing that the body was

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709. This appalling circumstance was authenticated by the Prefect of the city, and the Proconsul of the Province laid the report before the Emperor. The story is modestly related by Mrs. Catherine Crowe (see *The Night-Side of Nature*, p. 335).

immovable when the soul [astral body] was at a distance from it, and that it was preserved uninjured; but the soul being again led into the body by means of the wand, after its entrance, narrated every particular. From this circumstance, therefore, both other spectators, and Aristotle, were persuaded that the soul is separate from the body." <sup>710</sup>

It may be considered quite absurd to recall so often the facts of witchcraft, in the full light of the nineteenth century. But the century itself is getting old; and as it gradually approaches the fatal end, it seems as if it were falling into dotage; not only does it refuse to recollect how abundantly the facts of witchcraft were proven, but it refuses to realize what has been going on for the last thirty years, all over the wide world. After a lapse of several thousand years we may doubt the magic powers of the Thessalonian priests and their 'sorceries,' as mentioned by Pliny;<sup>711</sup> we may throw discredit upon the information given us by Suidas, who narrates Medea's journey through the air, and thus forget that magic was the highest knowledge of natural philosophy; but how are we to dispose of the frequent occurrence of precisely such journeys 'through the air' when they happen before our own eyes, and are corroborated by the testimony of hundreds of apparently sane persons? If the universality of a belief be a proof of its truth, few facts have been better established than that of sorcery. "Every people, from the rudest to the most refined, we may almost add in every age, have believed in the kind of supernatural agency, which we understand by this term," says Thomas Wright, the author of *Sorcery and Magic*, and a skeptical member of the National Institute of France. "It was founded on the equally extensive creed, that, besides our own visible existence, we live in an invisible world of spiritual beings, by which our actions *and even our thoughts* are often guided, and which have a certain degree of power over the elements and over the ordinary course of organic life." Further, marveling how this mysterious science flourished everywhere, and noticing several famous schools of magic in different parts of Europe, he explains the time-honored belief, and shows the difference between sorcery and magic as follows: "The magician differed from the witch in this, that, while the latter was an ignorant instrument in the hands of the demons, the former had become their master by the powerful intercession of a Science, which was only within reach of the few, and which these beings were unable to disobey."<sup>712</sup> This distinction, established and known since the days of Moses, the author gives as derived from "the most authentic sources."

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710. Proclus: MS. Comm. on Plato's *Republic*. Cf. T. Taylor: *The Works of Plato*, I, pp. 486-9, note. 711. Pliny, *Nat. Hist.*, XXX, ch. 2. 712. *Op. cit.*, I, pp. 1, 2.

If from this unbeliever we pass to the authority of an adept in that mysterious science, the anonymous author of *Art Magic*, we find him stating the following: "The reader may inquire wherein consists the difference between a medium and a magician? . . . The medium is one through whose astral spirit other spirits can manifest, making their presence known by various kinds of phenomena. Whatever these consist in, the medium is only a passive agent in their hands. He can *neither command* their presence, nor *will* their absence; can never compel the performance of any special act, nor direct its nature. The magician, on the contrary, *can summon and dismiss spirits at will*; can perform many feats of occult power through his own spirit; can compel the presence and assistance of spirits of lower grades of being than himself, and effect transformations in the realm of nature upon animate and inanimate bodies." <sup>713</sup>

This learned author forgot to point out a marked distinction in mediumship, with which he must have been entirely familiar. Physical phenomena are the result of the manipulation of forces through the physical system of the medium, by the unseen intelligences, of whatever class. In a word, physical mediumship depends on a peculiar organization of the *physical* system; spiritual mediumship, which is accompanied by a display of subjective, intellectual phenomena, depends upon a like peculiar organization of the *spiritual* nature of the medium. As the potter from one lump of clay fashions a vessel of dishonor, and from another a vessel of honor, so, among physical mediums, the plastic astral spirit of one may be prepared for a certain class of objective phenomena, and that of another for a different one. Once so prepared, it appears difficult to alter the phase of mediumship, as when a bar of steel is forged into a certain shape, it cannot be used for any other than its original purpose without difficulty. As a rule, mediums who have been developed for one class of phenomena rarely change to another, but repeat the same performance *ad infinitum*.

Psychography, or the direct writing of messages by 'spirits,' partakes of both forms of mediumship. The writing itself is an objective physical fact, while the sentiments it contains may be of the very noblest character. The latter depend entirely on the moral state of the medium. It does not require that he should be educated, to write philosophical treatises worthy of Aristotle; or a poet, to write verses that would reflect honor upon a Byron or a Lamartine; but it does require that the soul of the medium shall be pure enough to serve as a channel for spirits who are capable of giving utterance to such lofty sentiments.

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713. *Art Magic*, pp. 159, 160: New York, 1876.

In *Art Magic*, one of the most delightful pictures presented to us is that of an innocent little child-medium, in whose presence, during the past three years, four volumes of MSS. in the ancient Sanskrit have been written by the spirits, without pens, pencils, or ink. "It is enough," says the author, "to lay the blank sheets on a tripod, carefully screened from the direct rays of light, but still dimly visible to the eyes of attentive observers. The child sits on the ground and lays her head on the tripod, embracing its supports with her little arms. In this attitude she most commonly sleeps for an hour, during which time the sheets lying on the tripod are filled up with exquisitely formed characters in the ancient Sanskrit." This is so remarkable an instance of psychographic mediumship, and so thoroughly illustrates the principle we have above stated, that we cannot refrain from quoting a few lines from one of the Sanskrit writings, the more so as it embodies that portion of the Hermetic philosophy relating to the antecedent state of man, which elsewhere we have less satisfactorily described.

"Man lives on many earths before he reaches this. Myriads of worlds swarm in space where the soul in rudimental states performs its pilgrimages, ere he reaches the large and shining planet named the Earth, the glorious function of which is to confer *self-consciousness*. At this point only is he man; at every other stage of his vast, wild journey he is but an embryonic being — a fleeting, temporary shape of matter — a creature in which *a part*, but only a part, of the high, imprisoned soul shines forth; a rudimental shape, with rudimental functions, ever living, dying, sustaining a fleeting, spiritual existence, as rudimental as the material shape from whence it emerged; a butterfly, springing up from the chrysalitic shell, but ever, as it onward rushes, in new births, new deaths, new incarnations, anon to die and live again, but still stretch upward, still strive onward, still rush on the giddy, dreadful, toilsome, rugged path, until it awakens once more — once more to live and be a material shape, a thing of dust, a creature of flesh and blood, but now — *a man*."<sup>714</sup>

We witnessed once in India a trial of psychical skill between a holy *gossein*<sup>715</sup> and a sorcerer,<sup>716</sup> which recurs to us in this connexion. We had been discussing the relative powers of the fakir's *Pitrīs* — pre-Adamite spirits — and the juggler's invisible allies. A trial of skill was agreed upon, and the writer was chosen as a referee. We were taking our noon-day rest, beside a small lake in Northern India. Upon the surface of the glassy water floated innumerable aquatic flowers and large shining leaves. Each of the contestants plucked a leaf. The fakir, laying his against his breast, folded his hands across it, and fell into a

714. *Art Magic*, p. 28.

715. Fakir, beggar.

716. A juggler, so called.

momentary trance. He then laid the leaf, with its surface downward, upon the water. The juggler pretended to control the 'water-master,' the spirit dwelling in the water; and boasted that he would compel the *power* to prevent the Pitris from manifesting any phenomena upon the fakir's leaf in *their* element. He took his own leaf and tossed it upon the water, after going through a form of barbarous incantation. It at once exhibited a violent agitation, while the other leaf remained perfectly motionless. After the lapse of a few seconds, both leaves were recovered. Upon that of the fakir were found — much to the indignation of the juggler — something that looked like a symmetrical design traced in milk-white characters, as though the juices of the plant had been used as a corrosive writing fluid. When it became dry, and an opportunity was afforded to examine the lines with care, it proved to be a series of exquisitely-formed Sanskrit characters; the whole composed a sentence embodying a high moral precept. The fakir, let us add, could neither read nor write. Upon the juggler's leaf, instead of writing, was found the tracing of a most hideous, impish face. Each leaf, therefore, bore an impression or allegorical reflexion of the character of the contestant, and indicated the quality of spiritual beings with which he was surrounded. But, with deep regret, we must once more leave India, with its blue sky and mysterious past, its religious devotees and its weird sorcerers, and on the enchanted carpet of the historian, transport ourselves back to the musty atmosphere of the French Academy.

To appreciate the timidity, prejudice, and superficiality which have marked the treatment of psychological subjects in the past, we propose to review a book which lies before us. It is the *Histoire du merveilleux dans les temps modernes*. The work is published by its author, the learned Dr. Figuier, and teems with quotations from the most conspicuous authorities in physiology, psychology, and medicine. Dr. Calmeil, the well-known director-in-chief of Charenton, the famous lunatic asylum of France, is the robust Atlas on whose mighty shoulders rests this world of erudition. As the ripe fruit of the thought of 1860 it must forever keep a place among the most curious of works of *art*. Moved by the restless demon of science, determined to kill superstition — and, as a consequence, spiritism — at one blow, the author affords us a summary view of the most remarkable instances of mediumistic phenomena during the last two centuries.

The discussion embraces the Prophets of Cévennes, the Camisards, the Jansenists, the Abbé Paris and other historical epidemics, which, as they have been described during the last twenty years by nearly every writer upon the modern phenomena, we shall mention as briefly as possible. It is not *facts* that we desire to bring again under discussion, but

merely the way in which such facts were regarded and treated by those who, as physicians and recognised authorities, had the greater responsibility in such questions. If this prejudiced author is introduced to our readers at this time, it is only because his work enables us to show what occult facts and manifestations may expect from orthodox science. When the most world-renowned psychological epidemics are so treated, what will induce a materialist to study seriously other phenomena as well authenticated and as interesting, but still less popular? Let it be remembered that the reports made by various committees to their respective academies at that time, as well as the records of the judicial tribunals, are still in existence, and may be consulted for purposes of verification. It is from such unimpeachable sources that Dr. Figuier compiled his extraordinary work. We must give, at least in substance, the unparalleled arguments with which the author seeks to demolish every form of supernaturalism, together with the commentaries of the demonological Des Mousseaux, who, in one of his works,<sup>717</sup> pounces upon his skeptical victim like a tiger upon his prey.

Between the two champions — the materialist and the bigot — the unbiased student may glean a good harvest.

We shall begin with the Convulsionnaires of Cévennes, the epidemic whose astounding phenomena occurred during the latter part of 1700. The merciless measures adopted by the French Catholics to extirpate the spirit of prophecy from an entire population, is historical, and needs no repetition here. The fact alone that a mere handful of men, women, and children, not exceeding 2000 persons in number, could withstand for years king's troops, which, with the militia, amounted to 60,000 men, is a miracle in itself. The marvels are all recorded, and the *procès verbaux* of the time preserved in the Archives of France until this day. There is in existence an official report among others, which was sent to Rome by the ferocious Abbé Chayla, the prior of Laval, in which he complains that the *Evil One* is so powerful, that no torture, no amount of inquisitory exorcism, is able to dislodge him from the Cévennois. He adds, that he closed their hands upon burning coals, and they were not even singed; that he had wrapped their whole persons in *cotton soaked with oil, and had set them on fire*, and in many cases did not find one blister on their skins; that balls were shot at them, and found flattened between the skin and clothes, without injuring them, etc., etc.<sup>718</sup>

Accepting the whole of the above as a solid ground-work for his learned arguments, this is what Dr. Figuier says: "Toward the close of the seventeenth century, an old maid imports into Cévennes the spirit of

717. *La magie au XIXme siècle*, pp. 427-433.  
*History of His Own Time*, IV; Howitt: *History of the Supernatural*, II, ch. xvii.

718. Cf. Burnet:

prophecy. She communicates it [?] to young boys and girls, who transpire it in their turn, and spread it in the surrounding atmosphere. Women and children become the most sensitive to the infection" (vol. ii, p. 261). "Men, women, and *babes* speak under inspiration, not in ordinary *patois*, but in the purest French — a language at that time utterly unknown in the country. Children of twelve months, and even less, as we learn from the *procès verbaux*, who previously could hardly utter a few short syllables, spoke fluently, and prophesied." "Eight thousand prophets," says Figuier, "were scattered over the country; doctors and eminent physicians were sent for." Half of the medical schools of France, among others, the Faculty of Montpellier, hastened to the spot. Consultations were held, and the physicians declared themselves "delighted, lost in wonder and admiration, upon hearing young girls and boys, ignorant and illiterate, deliver discourses on things *they had never learned.*"<sup>719</sup> The sentence pronounced by Figuier against these treacherous professional brethren, for being so delighted with the young prophets, is that they "did not themselves understand what they saw."<sup>720</sup> Many of the prophets forcibly communicated their spirit to those who tried to break the spell.<sup>721</sup> A great number of them were *between three and twelve years* of age; still others *were at the breast*, and spoke French distinctly and correctly.<sup>722</sup> These discourses, which often lasted for several hours, would have been impossible to the little orators, were they in their natural or normal state.<sup>723</sup>

"Now," asks the reviewer, "what was the meaning of such a series of prodigies, all of them freely admitted in Figuier's book? No meaning at all! It was nothing," he says, "except the effect of a 'momentary exaltation of the intellectual faculties.'"<sup>724</sup> "These phenomena," he adds, "are observable in many of the cerebral affections."

"*Momentary exaltation*, lasting for many hours *in the brains of babies under one year old*, not weaned yet, speaking good French before they had learned to say one word in their own *patois!* Oh, miracle of physiology! *Prodigy* ought to be thy name!" exclaims Des Mousseaux.

"Dr. Calmeil, in his work on insanity," remarks Figuier, when reporting on the ecstatic *theomania* of the Calvinists, concludes that the disease must be attributed "in the simpler cases to HYSTERIA, and in those of more serious character to epilepsy. . . . We rather incline to the opinion," says Figuier, "that it was a disease *sui generis*, and in order

719. *Histoire du merveilleux dans les temps modernes*, II, p. 262.

720. *Ibid.* 721. *Ibid.*, p. 265. 722. *Ibid.*, pp. 267, 401, 402.

723. *Ibid.*, pp. 268, etc., 399-402. 724. *Ibid.*, p. 403.

to have an appropriate name for such a disease, we must be satisfied with the one of the Trembling Convulsionaires of Cévennes.”<sup>725</sup>

*Theomania* and *hysteria*, again! The medical corporations must themselves be possessed with an incurable *atomomania*; otherwise why should they give out such absurdities for science, and hope for their acceptance?

“Such was the fury for exorcising and *roasting*,” continues Figuier, “that monks saw possessions by demons everywhere when they felt in need of miracles either to throw more light on the omnipotency of the Devil, or keep their dinner-pot boiling at the convent.”<sup>726</sup>

For this sarcasm the pious Des Mousseaux expresses a heartfelt gratitude to Figuier; for, as he remarks, “he is in France one of the first writers whom we find, to our surprise, *not denying* the phenomena which have been made long since *undeniable*. Moved by a sense of lofty superiority and even disdain for the method used by his predecessors, Dr. Figuier desires his readers to know that he does *not* follow the same path as they. ‘We will not reject,’ says he, ‘as being unworthy of credit, *facts*, only because they are embarrassing for our system. On the contrary, we will collect all of the facts that the same historical evidence has transmitted to us . . . and which, consequently, are entitled to the same credence, and it is upon the whole mass of such facts that we will base the *natural explanation*, which we have to offer, in our turn, as a sequel to those of the savants who have preceded us on this subject.’”<sup>727</sup>

Thereupon, Dr. Figuier proceeds. He takes a few steps, and, placing himself right in the midst of the Convulsionaires of St. Médard, he invites his readers to scrutinize, under his direction, *prodigies* which are for him but simple effects of nature.<sup>728</sup>

But before we proceed, in our turn, to show Dr. Figuier’s opinion, we must refresh the reader’s memory as to what the Jansenist miracles comprised, according to historical evidence.

Abbé Paris was a Jansenist, who died in 1727. Immediately after his decease the most surprising phenomena began to occur at his tomb. The churchyard was crowded from morning till night. Jesuits, exasperated at seeing heretics perform wonders in healing, and other works, got from the magistrates an order to close all access to the tomb of the Abbé. But, notwithstanding every opposition, the wonders lasted for over twenty years. Bishop Douglas, who went to Paris for that sole purpose in 1749, visited the place, and he reports that the miracles were still going on among the Convulsionaires. When every endeavor to stop them failed, the Catholic clergy were forced to admit their reality, but screened themselves, as usual, behind the Devil. Hume, in his *Philosophical Essays*,

725. *Hist. du merve.*, II, p. 397.

726. *Ibid.*, I, pp. 26-27.

727. *Ibid.*, p. 238.

728. Des Mousseaux: *La magie au XIXme siècle*, p. 428.

says: "There surely never was so great a number of miracles ascribed to one person as those which were lately said to have been wrought in France upon the tomb of the Abbé Paris, . . . The curing of the sick, giving hearing to the deaf and sight to the blind, were everywhere talked of as the usual effects of the holy sepulcher. But, what is more extraordinary, many of the miracles were immediately proved *upon the spot*, before judges of unquestioned integrity, attested by witnesses of credit and distinction, in a learned age, and on the most eminent theater that is now in the world . . . nor were the Jesuits, though a learned body, supported by the civil magistrate, and determined enemies to those opinions in whose favor the miracles were said to have been wrought, ever able distinctly to refute or detect them." <sup>729</sup> Such is historic evidence. Dr. Middleton, in his *Free Enquiry*, a book which he wrote at a period when the manifestations were already decreasing, i. e., about nineteen years after they had first begun, declares that the evidence of these miracles is fully as strong as that of the wonders recorded of the Apostles.

The phenomena so well authenticated by thousands of witnesses before magistrates, and in spite of the Catholic clergy, are among the most wonderful in history. Carré de Montgeron, a Member of Parliament and a man who became famous for his connexion with the Jansenists, enumerates them carefully in his work. It comprises four thick quarto volumes, of which the first is dedicated to the King, under the title: *La Vérité des Miracles opérés par l'Intercession de M. de Paris, démontrée contre l'Archevêque de Sens. Ourrage dédié au Roi, par M. de Montgeron, Conseiller au Parlement.* The author presents a vast amount of personal and official evidence to the truthfulness of every case. For speaking *disrespectfully* of the Roman clergy, Montgeron was thrown into the Bastille, but his work was accepted.

And now for the views of Dr. Figuier upon these remarkable and unquestionably historical phenomena. "A Convulsionary bends back into an arc, her loins supported by the sharp point of a peg," quotes the learned author, from the *procès verbaux*. "The pleasure that she begs for is to be pounded by a stone weighing fifty pounds, and suspended by a rope passing over a pulley fixed to the ceiling. The stone, being hoisted to its extreme height, falls with all its weight upon the patient's stomach, her back resting all the while on the sharp point of the peg. Montgeron and numerous other witnesses testified to the fact that neither the flesh nor the skin of the back were ever marked in the least, and that the girl, to show she suffered no pain whatever, kept crying out, 'Strike harder — harder!'" <sup>730</sup>

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729. Hume: *Philosophical Works*, 'Of Miracles,' part II: London, 1874-5.  
730. *Hist. du merc.*, I, p. 380.

"Jeanne Maulet, a girl of twenty, leaning with her back against a wall, received upon her stomach one hundred blows of a hammer weighing thirty pounds; the blows, administered by a very strong man, were so terrible that they shook the wall. To test the force of the blows, Montgeron tried them on the stone wall against which the girl was leaning. . . . He gets one of the instruments of the Jansenist healing, called the 'GRAND SECOURS.' At the twenty-fifth blow," he writes, "the stone upon which I struck, which had been shaken by the preceding efforts, suddenly became loose and fell on the other side of the wall, making an aperture more than half a foot in size." When the blows are struck with violence upon an iron drill held against the stomach of a Convulsionnaire (who, sometimes, is but a weak woman), "it seems," says Montgeron, "as if it would penetrate through to the spine and rupture all the entrails under the force of the blows" (I, p. 383). "But, so far from that occurring, the Convulsionnaire cries out, with an expression of perfect rapture in her face, 'Oh, how delightful! Oh, that does me good! Courage, brother; strike twice as hard, if you can!' It now remains," continues Dr. Figuier, "to try to explain the strange phenomena which we have described.

"We have said, in the introduction to this work, that at the middle of the nineteenth century one of the most famous epidemics of possession broke out in Germany: that of the *Nonnains*, who performed all the miracles most admired since the days of St. Médard, and even some greater ones; who turned somersaults, who CLIMBED DEAD WALLS, and spoke FOREIGN LANGUAGES."<sup>731</sup>

The official report of the wonders, which is more full than that of Figuier, adds such further particulars as that "the affected persons would stand on their heads for hours together, and correctly describe distant events, even such as were happening in the homes of the committee-men; as it was subsequently verified. Men and women were held suspended in the air, by an invisible force, and the combined efforts of the committee were insufficient to pull them down. Old women climbed perpendicular walls thirty feet in height with the agility of wild-cats, etc., etc."

Now, one should expect that the learned critic, the eminent physician and psychologist, who not only credits such incredible phenomena, but himself describes them minutely, and *con amore*, so to say, would necessarily startle the reading public with some explanation so extraordinary that his scientific views would cause a real hegira to the unexplored fields of psychology. Well, he does startle us, for to all this he quietly

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731. *Histoire du merveilleux*, I, pp. 397-401.

observes: "Recourse was had to marriage to bring to a stop these disorders of the Convulsionnaires!"<sup>732</sup>

For once Des Mousseaux had the best of his enemy: "Marriage, do you understand this?" he remarks. "Marriage cures them of this faculty of climbing dead walls like so many flies, and of speaking foreign languages. Oh! the curious properties of marriage in those remarkable days!"

"It should be added," continues Figuier, "that with the fanatics of St. Médard, the blows were never administered except during the convulsive crisis; and that, therefore, as Dr. Calmeil suggests, meteorism of the abdomen, the *state of spasm* of the uterus of women, of the alimentary canal in all cases, the state of *contraction*, of *erethism*, of *turgecence* of the *carneous envelopes of the muscular coats* which protect and cover the abdomen, chest, and principal vascular masses and the osseous surfaces, *may have singularly contributed toward reducing, and even destroying, the force of the blows!* . . .

"The astounding resistance that the skin, the areolar tissue, the surface of the bodies and limbs of the Convulsionnaires offered to things which seem as if they ought to have torn or crushed them, is of a nature to excite more surprise. Nevertheless, it can be explained. This resisting force, this insensibility, seems to partake of the extreme changes in sensibility which can occur in the animal economy during a time of great exaltation. Anger, fear, in a word, every passion, provided that it be carried to a paroxysmal point, can produce this insensibility."<sup>733</sup>

"Let us remark, besides," adds Dr. Calmeil, quoted by Figuier, "that for striking upon the bodies of the Convulsionnaires use was made either of massive objects with flat or rounded surfaces, or of cylindrical and blunt shapes."<sup>734</sup> The action of such physical agents is not to be compared, in respect to the danger which attaches to it, with that of cords, supple or flexible instruments, and those having a sharp edge. In fine, the contact and the shock of the blows produced upon the Convulsionnaires the effect of a salutary shampooing, and reduced the violence of the tortures of HYSTERIA."

The reader will please observe that this is not intended as a joke, but is the sober theory of one of the most eminent of French physicians, hoary with age and experience, the Director-in-Chief of the Government Insane Asylum at Charenton. Really, the above explanation might lead the reader to a strange suspicion. We might imagine, perhaps, that Dr. Calmeil has kept company with the patients under his care a few more years than was good for the healthy action of his own brain.

732. *Hist. des mœrs.*, I, p. 401.

733. *Ibid.*, pp. 410, 411.

734. *Ibid.*, p. 413.

Besides, when Figuier talks of massive objects, of cylindrical and blunt shapes, he surely forgets the sharp swords, pointed iron pegs, and the hatchets, of which he himself gave a graphic description on page 409 of his first volume. The brother of Élie Marion is shown by him striking his stomach and abdomen with the sharp point of a knife, with tremendous force, "his body all the while resisting as if it were made of iron."<sup>735</sup>

Arrived at this point, Des Mousseaux loses all patience, and indignantly exclaims:

"Was the learned physician quite awake when writing the above sentences? . . . If, perchance, the Drs. Calmeil and Figuier should seriously maintain their assertions and insist on their theory, we are ready to answer them as follows: 'We are perfectly willing to believe you. But before such a superhuman effort of condescension, will you not demonstrate to us the truth of your theory in a more practical manner? Let us, for example, develop in you a violent and terrible passion; anger — rage if you choose. You shall permit us for a single moment to be in your sight irritating, rude, and insulting. Of course, we will be so only at *your request* and in the interest of science and your cause. Our duty under the contract will consist in humiliating and provoking you to the last extremity. Before a public audience, who shall know nothing of our agreement, but whom you must satisfy as to your assertions, we will insult you; . . . we will tell you that your writings are an ambuscade to truth, an insult to common sense, a disgrace which paper only can bear; but which the public should chastise. We will add that *you lie to science*, you lie to the ears of the ignorant and stupid fools gathered around you, open-mouthed, like the crowd around a peddling quack. . . . And when, transported beyond yourself, your face ablaze, and anger *tumefying*, you shall have *displaced your fluids*; when your fury has reached the point of bursting, we will cause your *turgescence* muscles to be struck with powerful blows; your friends shall show us the most insensible places; we will let a perfect shower, an avalanche of stones fall upon them . . . for so was treated the flesh of the convulsed women whose appetite for such blows could never be satisfied. But, in order to procure for you the gratification of a *salutary shampooing* — as you deliciously express it — your limbs shall only be pounded with objects having *blunt surfaces and cylindrical shapes*, with clubs and sticks devoid of suppleness, and, if you prefer it, neatly turned in a lathe."<sup>736</sup>

So liberal is Des Mousseaux, so determined to accommodate his antagonists with every possible chance to prove their theory, that he

735. *Hist. du merve.*, I, 409; II, 407.

736. *La magie au XIX<sup>e</sup> siècle*, p. 431.

offers them the choice to substitute for themselves in the experiment their wives, mothers, daughters, and sisters, "since," he says, "you have remarked that the weaker sex is the strong and resistant sex in these disconcerting trials."

Useless to remark that Des Mousseaux's challenge remained unanswered.

## CHAPTER XI

'Strange condition of the human mind, which seems to require that it should long exercise itself in ERROR, before it dare approach the TRUTH.'—MAGENDIE

"La vérité que je défends est empreinte sur tous les monuments du passé. Pour comprendre l'histoire, il faut étudier les symboles anciens, les signes sacrés du sacerdoce, et l'art de guérir dans les temps primitifs, art oublié aujourd'hui."—BARON DU POTET

"It is a truth perpetually, that accumulated facts, lying in disorder, begin to assume some order if a hypothesis is thrown among them."—HERBERT SPENCER

AND now we must search Magical History for cases similar to those given in the preceding chapter. This insensibility of the human body to the impact of heavy blows, and resistance to penetration by sharp points and musket-bullets, is a phenomenon sufficiently familiar in the experience of all times and all countries. While science is entirely unable to give any reasonable explanation of the mystery, the question appears to offer no difficulty to mesmerists, who have well studied the properties of the fluid. The man who by a few passes over a limb can produce a local paralysis so as to render it utterly insensible to burns, cuts, and the prickings of needles, need be very little astonished at the phenomena of the Jansenists. As to the adepts of magic, especially in Siam and the East Indies, they are too familiar with the properties of the *akdāsa*, the mysterious life-fluid, to regard even the insensibility of the Convulsionaires as a very great phenomenon. The astral fluid can be compressed about a person so as to form an elastic shell, absolutely non-penetrable by any physical object, however great the velocity with which it travels. In a word, this fluid can be made to equal and even excel in resisting-power, water and air.

In India, Malabar, and some places of Central Africa, the conjurers will freely permit any traveler to fire his musket or revolver at them, without touching the weapon themselves or selecting the balls. In Laing's *Travels among the Timaunis, the Koorankos, and the Soolimas*, occurs a description by an English traveler, the first white man to visit the tribe of the Soolimas near the sources of the Dialliba, of a very curious scene. A body of picked soldiers fired upon a chief who had nothing to defend himself with but certain talismans. Although their muskets were properly loaded and aimed, not a ball could strike him. Salverte gives a similar case in his *Philosophy of Magic*.<sup>737</sup> "In 1568 the Prince of Orange condemned a Spanish prisoner to be shot at Juliers. The soldiers tied

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737. English edition (Thomson), I, p. 196, note: London, 1846.

him to a tree and fired, but he was invulnerable. The soldiers therefore stripped him, to see what armor he wore, but found only an *amulet*. This was taken from him, *and death followed the first shot aimed at him.*"

This is a very different affair from the dexterous trickery resorted to by Houdin in Algeria. He prepared balls of tallow, blackened with soot, and by sleight of hand exchanged them for the real bullets, which the Arab sheiks supposed they were placing in the pistols. The simple-minded natives, knowing nothing but real magic, which they had inherited from their ancestors, and which consists in each case of some one thing that they can do without knowing why or how, and seeing Houdin, as they thought, accomplish the same results in a more impressive manner, fancied that he was a greater magician than themselves. Many travelers, the writer included, have witnessed instances of this invulnerability where deception was impossible. A few years ago there lived in an African village an Abyssinian who passed for a sorcerer. Upon one occasion a party of Europeans, going to the Sudan, amused themselves for an hour or two in firing at him with their own pistols and muskets, a privilege which he gave them for a trifling fee. As many as five shots were fired simultaneously by a Frenchman named Langlois, and the muzzles of the pieces were not above two yards distant from the sorcerer's breast. In each case, simultaneously with the flash, the bullet would appear just beyond the muzzle, quivering in the air, and then, after describing a short parabola, fall harmlessly to the ground. A German of the party, who was going in search of ostrich feathers, offered the magician a five-franc piece if he would allow him to fire his gun with the muzzle touching his body. The man at first refused; but, finally, after appearing to hold conversation with somebody inside the ground, consented. The experimenter carefully loaded, and pressing the muzzle of the weapon against the sorcerer's body, after a moment's hesitation, fired . . . the barrel burst into fragments as far down as the stock, and the man walked off unhurt.

This quality of invulnerability can be imparted to persons both by living adepts and by spirits. In our own time several well-known mediums have frequently, in the presence of the most respectable witnesses, not only handled blazing coals and actually placed their face upon a fire without singeing a hair, but even laid flaming coals upon the heads and hands of bystanders, as in the case of Lord Lindsay and Lord Adair. The well-known story of the Indian chief, who confessed to Washington that at Braddock's defeat he had fired his rifle at him seventeen times at short range without being able to touch him, will recur to the reader in this connexion. In fact, many great commanders have been believed by their soldiers to bear what is called 'a charmed life'; and Prince Emile

von Sayn-Wittgenstein, a general of the Russian army, is said to be one of these.

This same power which enables one to compress the astral fluid so as to form an impenetrable shell around one, can be used to direct, so to speak, a bolt of the fluid against a given object with fatal force. Many a dark revenge has been taken in that way; and in such cases the coroner's inquest will never disclose anything but sudden death, apparently resulting from heart-disease, an apoplectic fit, or some other natural, but still not the veritable cause. Many persons firmly believe that certain individuals possess the power of the evil eye. The *mal'occhio*, or *jettatura* is a belief which is prevalent throughout Italy and Southern Europe. The Pope is held to be possessed — perchance unconsciously — of that disagreeable gift. There are persons who can kill toads by merely looking at them, and can even slay individuals. The malignance of their desire brings evil forces to a focus, and the death-dealing bolt is projected as though it were a bullet from a rifle.

In 1860, in the French province of Le Var, near the little village of Brignoles, lived a peasant named Jacques Pélissier, who made a living by killing birds by simple *will-power*. His case is reported by the well-known Dr. H. d'Alger, at whose request the singular hunter gave exhibitions of his method of proceeding to several scientific men. The story is told as follows: "At about fifteen or twenty paces from us I saw a charming little meadow-lark which I showed to Jacques. 'Watch him well, monsieur,' said he, 'he is mine.' Instantly stretching his right hand toward the bird, he approached him gently. The meadow-lark stops, raises and lowers his pretty head, spreads his wings, but cannot fly; at last he cannot make a step further and suffers himself to be taken, only moving his wings with a feeble fluttering. I examine the bird; his eyes are tightly closed and his body has a corpse-like stiffness, although the pulsations of the heart are very distinct; it is a true cataleptic sleep, and all the phenomena incontestably prove a magnetic action. Fourteen little birds were taken in this way, within the space of an hour; none could resist the power of Master Jacques, and all presented the same cataleptic sleep; a sleep which, moreover, terminates at the will of the hunter, whose humble slaves these little birds have become.

"A hundred times, perhaps, I asked Jacques to restore life and movement to his prisoners, to charm them only half way, so that they might hop along the ground, and then again bring them completely under the charm. All my requests were exactly complied with, and not one single failure was made by this remarkable Nimrod, who finally said to me: 'If you wish it, I will kill those which you designate without touching them.' I pointed out two for the experiment, and, at twenty-five or

thirty paces distance, he accomplished in less than five minutes what he had promised." <sup>738</sup>

A most curious feature of the above case is that Jacques had complete power only over sparrows, robins, goldfinches, and meadow-larks; he could sometimes charm skylarks, but, as he says, "they often escape me."

This same power is exercised with greater force by persons known as wild beast tamers. On the banks of the Nile some of the natives can charm the crocodiles out of the water, with a peculiarly melodious, low whistle, and handle them with impunity; while others possess such powers over the most deadly snakes. Travelers tell of seeing the charmers surrounded by multitudes of the reptiles which they dispatch at their leisure.

Bruce, Hasselquist, and Lemprière <sup>739</sup> testify to the fact that they have seen in Egypt, Morocco, Arabia, and especially in the Sennaar, some natives utterly disregarding the bites of the most poisonous vipers, as well as the stings of scorpions. They handle and play with them, and throw them at will into a state of stupor. "In vain do the Latin and Greek writers," says Salverte, "assure us that the gift of charming venomous reptiles was hereditary in certain families, from time immemorial; that in Africa the same gift was enjoyed by the Psylli; that the Mares in Italy, and the Ophiogenes in Cyprus possessed it. . . . [The skeptics] forgot that, in Italy, even at the commencement of the sixteenth century, men, claiming to be descended from the family of Saint Paul, braved, like the Mares, the bites of serpents." <sup>740</sup>

"Doubts upon this subject," he goes on to say, "were removed forever at the time of the expedition of the French into Egypt, and the following relation is attested by thousands of eye-witnesses. The Psylli, who pretended, as Bruce had related, to possess that faculty . . . went from house to house to destroy serpents of every kind. . . . A wonderful instinct drew them at first towards the place in which the serpents were hidden. Furious, howling, and foaming at the mouth, . . . they seized and tore them asunder with their nails and teeth."

"Let us place," says Salverte, inveterate skeptic himself, "to the account of charlatanism the howlings, the foaming, and the fury; . . . still, the instinct which warned the Psylli of the presence of the serpents,

738. Villegrose: 19 Mars, 1861. Pierrart: *Revue Spiritualiste*, IV, pp. 254-257. Cf. Des Mousseaux: *Mœurs, etc.*, pp. 18, 19.

739. Bruce: *Travels to Discover the Sources of the Nile*, X, pp. 402-447; Hasselquist: *Voyage in the Levant*, I, pp. 92-100; Lemprière: *Voyage dans l'empire de Maroc, etc.*, en 1790, pp. 42-43.

740. Salverte: *The Philosophy of Magic*, I, p. 348.

has in it something more real. In the Antilles the negroes discover, by its odor, a serpent which they do not see.<sup>741</sup> In Egypt the strange faculty, formerly possessed, is still enjoyed by men brought up to it from infancy, and born as with an assumed hereditary gift to hunt serpents, and to discover them even at a distance too great for the effluvia to be perceptible to the dull organs of a European. The principal fact above all others, the faculty of rendering dangerous animals powerless merely by touching them, remains well verified, and we shall, perhaps, never understand better the nature of this secret, celebrated in antiquity, and preserved to our time by the most ignorant of men."<sup>742</sup>

Music is delightful to everybody. Low whistling, a melodious chant, or the sounds of a flute will invariably attract reptiles in countries where they are found. We have witnessed and verified the fact repeatedly. In Upper Egypt, whenever our caravan stopped, a young traveler, who believed he excelled on the flute, amused the company by playing. The camel-drivers and other Arabs invariably checked him, having been several times annoyed by the unexpected appearance of various families of the reptile tribe, which generally shirk an encounter with men. Finally our caravan met with a party, among whom were professional serpent-charmers, and the virtuoso was then invited, for experiment's sake, to display his skill. No sooner had he commenced than a slight rustling was heard, and the musician was horrified at suddenly seeing a large snake appear in dangerous proximity to his legs. The serpent, with uplifted head and eyes fixed on him, slowly, and as if unconsciously, crawled, softly undulating its body, and following his every movement. Then appeared at a distance another one, then a third, and a fourth, which were speedily followed by others, until we found ourselves in quite a select company. Several of the travelers made for the backs of their camels, while others sought refuge in the *cantinier's* tent. But it was a false alarm. The charmers, three in number, began their chants and incantations, and, attracting the reptiles, were very soon covered with them from head to foot. As soon as the serpents approached the men, they exhibited signs of torpor, and were soon plunged in a deep catalepsy. Their eyes appeared as if glazed, and their heads were drooping. There remained but one recalcitrant, a large and glossy black fellow, with a spotted skin. This *melomane* of the desert went on gracefully nodding and leaping, as if it had danced on its tail all its life, and keeping time to the notes of the flute. This snake would not be enticed by the 'charming' of the Arabs, but kept slowly moving in the direction

741. Thibaut de Chanvallon: *Voyage à la Martinique*.

742. Salverte: *Philosophy of Magic*, II, pp. 350-1.

of the flute-player, who at last took to his heels. The modern Psyllian then took out of his bag a half-withered plant, which he kept waving in the direction of the serpent. It had a strong smell of mint, and as soon as the reptile caught its odor, it followed the Arab, still erect upon its tail, but now approaching the plant. A few more seconds, and the 'traditional enemy' of man was seen entwined around the arm of his charmer, become torpid in its turn, and the whole lot were then thrown together in a pool, after having their heads cut off.

Many believe that all such snakes are prepared and trained for the purpose, and that they are either deprived of their fangs, or have their mouths sewed up. There may be, doubtless, some inferior jugglers, whose trickery has given rise to such an idea. But the *genuine* serpent-charmer has too well established his claims in the East, to resort to any such cheap fraud. They have the testimony on this subject of too many trustworthy travelers, including some scientists, to be accused of any such charlatanism. That the snakes, which are charmed to dance and to become harmless, are still poisonous, is verified by Forbes. "On the music stopping too suddenly, or from some other cause, the serpent, who had been dancing within a circle of country-people, darted among the spectators, and inflicted a wound in the throat of a young woman, who died in agony, half an hour afterward."<sup>743</sup>

According to the accounts of many travelers the negro women of Dutch Guiana, the Obeah women, excel in taming very large snakes called *ammoides*, or *papa*; they make them descend from the trees, follow, and obey them by merely speaking to them.<sup>744</sup>

We have seen in India a small brotherhood of fakirs settled round a little lake, or rather a deep pool of water, the bottom of which was literally carpeted with enormous crocodiles. These amphibious monsters crawl out, and warm themselves in the sun, a few feet from the fakirs, some of whom may be motionless, lost in prayer and contemplation. So long as one of these holy beggars remains in view, the crocodiles are as harmless as kittens.<sup>745</sup> But we should never advise a foreigner to risk himself alone within a few yards of these monsters. The poor Frenchman Pradin found an untimely grave in one of these terrible saurians, which Salverte called *Moudela*. (This word should be *nihang* or *ghariyāl*.)

When Iamblichus, Herodotus, Pliny, or some other ancient writer, tells us of priests who caused asps to come forth from the altar of Isis, or of thaumaturgists taming the most ferocious animals with a glance, they

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743. Forbes: *Oriental Memoirs*, I, p. 44; II, p. 387: London, 1813.

744. J. G. Stedman: *Narrative of Expedition in Surinam*, III, pp. 64, 65.

745. See *Edinburgh Review*, LXXX, p. 428, etc.

are considered liars and ignorant imbeciles. When modern travelers tell us of the same wonders performed in the East, they are set down as enthusiastic jabberers, or *untrustworthy* writers.

But, despite materialistic skepticism, man does possess such a power as we see manifested in the above instances. When psychology and physiology become worthy of the name of sciences, Europeans will be convinced of the weird and formidable potency existing in the human will and imagination, whether exercised consciously or otherwise. And yet how easy to realize such power in *spirit*, if we only think of that grand truth in nature, that every most insignificant atom in it is moved by *spirit*, which is *one* in its essence, for the least particle of it represents the *whole*; and that matter is but the concrete copy of the abstract idea, after all. In this connexion let us cite a few instances of the imperial power of even the *unconscious* will to create according to the imagination, or rather to the faculty of discerning images in the astral light.

We have but to recall the very familiar phenomenon of *stigmata*, or birth-marks, where effects are produced by the involuntary agency of the maternal imagination under a state of excitement. The fact that the mother can control the appearance of her unborn child was so well known among the ancients, that it was the custom among wealthy Greeks to place fine statues near the bed, so that she might have a perfect model constantly before her eyes. The cunning trick by which the Hebrew patriarch Jacob caused ring-streaked and speckled calves to be dropped, is an illustration of the law among animals; and Aucante tells "of four successive litters of puppies, born of healthy parents, some of which, in each litter, were well-formed, whilst the remainder were without anterior extremities and had hare-lip." The works of Geoffroi St.-Hilaire, Burdach, and Elam, contain accounts of great numbers of such cases, and in Dr. Prosper Lucas's important volume, *Traité de l'hérédité naturelle*, there are many. Elam quotes from Prichard an instance where the child of a negro and white was marked with black and white color upon separate parts of the body. He adds, with laudable sincerity, "These are singularities of which, in the present state of science, no explanation can be given."<sup>746</sup> It is a pity that his example was not more generally imitated. Among the ancients Empedocles, Aristotle, Pliny, Hippocrates, Galen, Marcus Damascenus, and others give us accounts quite as wonderful as our contemporary authors.

In a work published in London, in 1659,<sup>747</sup> a powerful argument is adduced in refutation of the materialists by showing the potency of the human mind upon the subtle forces of nature. The author, Dr. More,

746. C. Elam: *A Physician's Problems*, p. 25.

747. *The Immortality of the Soule*, by Henry More, Fellow of Christ's College, Cambridge.

views the foetus as if it were a plastic substance, which can be fashioned by the mother to an agreeable or disagreeable shape, to resemble a particular person or in part several persons, or be stamped with the *effigies*, or as we might more properly call it, *astrograph*, of some object vividly presented to her imagination. These effects may be produced by her voluntarily or involuntarily, consciously or unconsciously, feebly or forcibly, as the case may be. It depends upon her ignorance or knowledge of the profound mysteries of nature. Taking women in the mass, the marking of the embryo may be considered more accidental than the result of design; and as each person's atmosphere in the astral light is peopled with the images of his or her immediate family, the sensitive surface of the foetus, which may almost be likened to the collodionized plate of a photograph, is as likely as not to be stamped with the image of a near or remote ancestor, whom the mother never saw, but which, at some critical moment, came as it were into the focus of nature's camera. Says Dr. Elam, "Near me is seated a visitor from a distant continent, where she was born and educated. The portrait of a remote ancestress, far back in the last century, hangs upon the wall. In every feature, one is an accurate presentment of the other, although the one never left England, and the other was an American by birth and half parentage."

The power of the imagination upon our physical condition, even after we arrive at maturity, is evinced in many familiar ways. In medicine, the intelligent physician does not hesitate to accord to it a curative or morbid potency greater than his pills and potions. He calls it the *vis medicatrix naturae*, and his first endeavor is to gain the confidence of his patient so completely, that he can cause nature to extirpate the disease. Fear often kills; and grief has such a power over the subtle fluids of the body as not only to derange the internal organs but even to turn the hair white. Ficinus mentions the *signature* of the foetus with the marks of cherries and various fruits, colors, hairs, and excrescences, and acknowledges that the imagination of the mother may transform it into a resemblance of an ape, pig, or dog, or any such animal. Marcus Damascenus tells of a girl covered with hair and, like our modern Julia Pastrana, furnished with a full beard; Gulielmus Paradinus, of a child whose skin and nails resembled those of a bear; Balduinus Ronsaeus, of one born with a turkey's wattles; Paraeus, of one with a head like a frog; and Avicenna, of chickens with hawks' heads.<sup>74</sup> In this latter case, which perfectly exemplifies the power of the same imagination in animals, the embryo must have been stamped at the instant of conception when the hen's imagination saw a hawk either in fact or in fancy. This is evident,

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748. Cf. P. Licetus: *De monstribus*: Amstelodami, 1668.

for Dr. More, who quotes this case on the authority of Avicenna, remarks very appropriately that, as the egg in question might have been hatched a hundred miles distant from the hen, the microscopic picture of the hawk impressed upon the embryo must have enlarged and perfected itself with the growth of the chicken quite independently of any subsequent influence from the hen.

Cornelius Gemma tells of a child that was born with his forehead wounded and running with blood, the result of his father's threats toward his mother ". . . with a drawn sword which he directed toward her forehead"; Sennertus records the case of a pregnant woman who, seeing a butcher divide a swine's head with his cleaver, brought forth her child with his face cloven in the upper jaw, the palate, and upper lip to the very nose. In Van Helmont's *De injectis materialibus* (§ 9), some very astonishing cases are reported: The wife of a tailor at Mechlin was standing at her door and saw a soldier's hand cut off in a quarrel, which so impressed her as to bring on premature labor, and her child was born with only one hand, the other arm bleeding. In 1602 the wife of Marcus Devogeler, a merchant of Antwerp, seeing a soldier who had just lost his arm, was taken in labor and brought forth a daughter with one arm struck off and bleeding as in the first case. Van Helmont gives a third example of another woman who witnessed the beheading of thirteen men by order of the Duc d'Alva. The horror of the spectacle was so overpowering that she "suddainly fell into labour and brought forth a perfectly-formed infant, onely the head was wanting, but the neck bloody as their bodies she beheld that had their heads cut off. And that which does still advance the wonder is, that the *hand, arme, and head* of these infants were none of them to be found." <sup>749</sup>

If it were possible to conceive of such a thing as a miracle in nature, the above cases of the sudden disappearance of portions of the unborn human body might be so designated. We have looked in vain through the latest authorities upon human physiology for any sufficient theory to account for the least remarkable of foetal signatures. The most they can do is to record instances of what they call "spontaneous varieties of type," and then fall back either upon Mr. Proctor's "curious coincidences," or upon such candid confessions of ignorance as are to be found in authors not entirely satisfied with the sum of human knowledge. Magendie acknowledges that, despite scientific researches, comparatively little is known of foetal life. At page 518 of the American edition of his *Précis élémentaire de physiologie* he instances "a case where the umbilical cord was ruptured and perfectly cicatrized"; and asks "How was the

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749. Dr. H. More: *The Immortality of the Soul*, p. 393.

circulation carried on in this organ?" On the next page he says, "Nothing is at present known respecting the use of digestion in the foetus"; and respecting its nutrition, propounds this query: "What, then, can we say of the nutrition of the foetus? Physiological works contain only *vague conjectures* on this point." On page 520 the following language occurs: "In consequence of some *unknown cause*, the different parts of the foetus sometimes develop themselves in a preternatural manner." With singular inconsistency with his previous admissions of the ignorance of science upon all these points which we have quoted, he adds: "*There is no reason for believing that the imagination of the mother can have any influence in the formation of these monsters;* besides, productions of this kind are daily observed in the offspring of other animals and even in plants." How perfect an illustration is this of the methods of scientific men! — the moment they pass beyond their circle of observed facts, their judgment seems to become entirely perverted. Their deductions from their own researches are often greatly inferior to those made by others who have to take the facts at second hand.

The literature of science is constantly furnishing examples of this truth; and when we consider the reasoning of materialistic observers upon psychological phenomena, the rule is strikingly manifest. Those who are *soul-blind* are as constitutionally incapable of distinguishing psychological causes from material effects as the color-blind are to select scarlet from black.

Elam, without being in the least a spiritualist, nay, though an enemy to spiritualism, represents the belief of honest scientists in the following expressions: "it is certainly inexplicable how matter and mind can act and react one upon the other; the mystery is acknowledged by all to be insoluble, and will probably ever remain so."

The great English authority upon the subject of malformation is *The Science and Practice of Medicine*, by Wm. Aitken, M. D., Edinburgh, and Professor of Pathology in the Army Medical School; the American edition of which, by Professor Meredith Clymer, M. D., of the University of Pennsylvania, has equal weight in the United States. At page 233 of vol. i we find the subject treated at length. The author says, "The superstition, absurd notions, and strange causes assigned to the occurrence of such malformations, are now fast disappearing before the lucid expositions of those famous anatomists who have made the development and growth of the ovum a subject of special study. It is sufficient to mention here the names, J. Müller, Rathke, Bischoff, St.-Hilaire, Burdach, Allen Thompson, G. & W. Vrolick, Wolff, Meckel, Simpson, Rokitansky, and Von Ammon as sufficient evidence that the truths of science will in time dispel the mists of ignorance and superstition." One would

think, from the complacent tone adopted by this eminent writer that we were in possession, if not of the means of readily solving this intricate problem, at least of a clew to guide us through the maze of our difficulties. But, in 1872, after profiting by all the labors and ingenuity of the illustrious pathologists above enumerated, we find him making the same confession of ignorance as that expressed by Magendie in 1838. "Nevertheless," says he, "much mystery still enshrouds the origin of malformations; the origin of them may be considered in two main issues, namely: 1, are they due to original malformation of the germ? 2, or, are they due to subsequent deformities of the embryo by causes operating on its development? With regard to the first issue, it is believed that the germ may be originally malformed, or defective, owing to *some influence proceeding either from the female, or from the male*, as in case of repeated procreation of the same kind of malformation by the same parents, deformities on either side being transmitted as an inheritance."

Being unsupplied with any philosophy of their own to account for the lesions, the pathologists, true to professional instinct, resort to negation. "That such deformity may be produced by mental impressions on pregnant women there is an absence of positive proof," they say. "Moles, mothers' marks, and cutaneous spots as ascribed to morbid states of the coats of the ovum. . . . A very generally-recognised cause of malformation consists in impeded development of the foetus, *the cause of which is not always obvious, but is for the most part concealed.* . . . *Transient forms of the human foetus are comparable to persistent forms of many lower animals.*" Can the learned professor explain why? "*Hence malformations resulting from arrest of development often acquire an animal-like appearance.*"

Exactly; but why do not pathologists inform us why it is so? Any anatomist who has made the development and growth of the embryo and foetus "a subject of special study," can tell, without much brain-work, what daily experience and the evidence of his own eyes show him, viz.: that up to a certain period the human embryo is a fac-simile of a young batrachian in its first remove from the spawn — a tadpole. But no physiologist or anatomist seems to have had the idea of applying to the development of the human being — from the first instant of its physical appearance as a germ to its ultimate formation and birth — the Pythagorean esoteric doctrine of metempsychosis, so erroneously interpreted by critics. The meaning of the kabalistic axiom: 'A stone becomes a plant; a plant a beast; a beast a man, etc.,' was mentioned in another place in relation to the spiritual and physical evolution of man on this earth. We shall now add a few words to make the idea clearer.

What is the primitive shape of the future man? A grain, a corpuscle,

say some physiologists; a molecule, an ovum of the ovum, say others. If it could be analysed — by the spectroscope or otherwise — of what ought we to expect to find it composed? Analogically, we should say, of a nucleus of inorganic matter, deposited from the circulation at the germinating point, and united with a deposit of organic matter. In other words, this infinitesimal nucleus of the future man is composed of the same elements as a stone — of the same elements as the earth, which the man is destined to inhabit. Moses is cited by the kabalists as authority for the remark, that it required earth and water to make a living being, and thus it may be said that man first appears as a stone.

At the end of three or four weeks the ovum has assumed a plant-like appearance, one extremity having become spheroidal and the other tapering, like a carrot. Upon dissection it is found to be composed, like an onion, of very delicate laminae or coats, enclosing a liquid. The laminae approach each other at the lower end, and the embryo hangs from the root of the umbilicus almost like a fruit from the bough. The stone has now become changed, by metempsychosis, into a plant. Then the embryonic creature begins to shoot out, from the inside outward, its limbs, and develops its features. The eyes become visible as two black dots; the ears, nose, and mouth form depressions, like the points of a pineapple, before they begin to project. The embryo develops into an animal-like foetus — the shape of a tadpole — and like an amphibious reptile lives in water, and develops from it. Its monad has not yet become either human or immortal, for the kabalists tell us that that only comes at the 'fourth hour.' One by one the foetus assumes the characteristics of the human being, the first flutter of the immortal breath passes through his being; he moves; nature opens the way for him; ushers him into the world; and the divine essence settles in the infant frame, which it will inhabit until the moment of physical death, when man becomes a spirit.

This mysterious process of a nine-months formation the kabalists call the completion of the 'individual cycle of evolution.' As the foetus develops from the *liquor amnii* in the womb, so the earths germinate from the universal ether, or astral fluid, in the womb of the universe. These cosmic children, like their pygmy inhabitants, are first nuclei; then ovules; then gradually mature; and becoming mothers in their turn, develop mineral, vegetable, animal, and human forms. From center to circumference, from the imperceptible vesicle to the uttermost conceivable bounds of the cosmos, these glorious thinkers, the kabalists, trace cycle merging into cycle, containing and contained in an endless series. The embryo evolving in its pre-natal sphere, the individual in his family, the family in the state, the state in mankind, the earth in our

system, that system in its central universe, the universe in the cosmos, and the cosmos in the First Cause:— the Boundless and Endless. So runs their philosophy of evolution:

"All are but parts of one stupendous whole,  
Whose body Nature is, and God the Soul."

"Worlds without number  
Lie in this bosom like children."

While unanimously agreeing that physical causes, such as blows, accidents, and bad quality of food for the mother, affect the foetus in a way which endangers its life; and while admitting again that moral causes, such as fear, sudden terror, violent grief, or even extreme joy, may retard the growth of the foetus or even kill it, many physiologists agree with Magendie in saying, "there is no reason for believing that the imagination of the mother can have any influence in the formation of monsters"; and only because "productions of this kind are daily observed in the offspring of other animals and even in plants."

In this opinion he is supported by the leading teratologists of our day. Although Geoffroi St.-Hilaire gave its name to the new science, its facts are based upon the exhaustive experiments of Bichat, who, in 1802, was recognised as the founder of analytical and philosophical anatomy. One of the most important contributions to teratological literature is the monograph of G. J. Fisher, M. D., of Sing Sing, N. Y., entitled *Diplostatalogy; an Essay on Compound Human Monsters*. This writer classifies monstrous foetal growths into their genera and species, accompanying the cases with reflexions suggested by their peculiarities. Following St.-Hilaire, he divides the history of the subject into the fabulous, the positive, and the scientific periods.

It suffices for our purpose to say that in the present state of scientific opinion two points are considered as established: 1, that the maternal mental condition has no influence in the production of monstrosities; 2, that most varieties of monstrosity may be accounted for on the theory of *arrest* and *retardation* of development. Says Fisher, "By a careful study of the laws of development and the order in which the various organs are evolved in the embryo, it has been observed that monsters by defect or arrest of development, are, to a certain extent, permanent embryos. The abnormal organs merely represent the primitive condition of formation as it existed in an early stage of embryonic or foetal life."<sup>750</sup>

With physiology in so confessedly chaotic a state as it is at present,

it seems a little like hardihood in any teratologist, however great his achievements in anatomy, histology, or embryology, to take so dangerous a position as that the mother has no influence upon her offspring. While the microscopes of Haller and Prolik, Daresté and Laraboulet have disclosed to us many interesting facts concerning the single or double primitive traces on the vitelline membrane, what remains undiscovered about embryology by modern science appears of greater moment. If we grant that monstrosities are the result of an arrest of development — nay, if we go farther and concede that the foetal future may be prognosticated from the vitelline tracings, where will the teratologists take us to learn the *antecedent* psychological cause of either? Dr. Fisher may have carefully studied some hundreds of cases, and feel himself authorized to construct a new classification of their genera and species; but facts are facts, and outside the field of his observation it appears, even if we judge but by our own personal experience in various countries, that there are abundant attainable proofs that the violent maternal emotions are often reflected in tangible, visible, and permanent disfigurements of the child. And the cases in question seem, moreover, to contradict Dr. Fisher's assertion that monstrous growths are due to causes traceable to "the early stages of embryonic or foetal life." One case was that of a Judge of an Imperial Court at Saratow, Russia, who always wore a bandage to cover a mouse-mark on the left side of his face. It was a perfectly-formed mouse, whose body was represented in high relief upon the cheek, and the tail ran upward across the temple and was lost in his hair. The body seemed glossy, gray, and quite natural. According to his own account, his mother had an unconquerable repugnance to mice, and her labor was prematurely brought on by seeing a mouse jump out from her workbox.

In another instance, of which the writer was a witness, a pregnant lady, within two or three weeks of her accouchement, saw a bowl of raspberries, and was seized with an irresistible longing for some, but denied. She excitedly clasped her right hand to her neck in a somewhat theatrical manner, and exclaimed that she *must* have them. The child born under our eyes, three weeks later, had a perfectly-defined raspberry on the right side of his neck; to this day, when that fruit ripens, his birth-mark becomes of a deep crimson, while, during the winter, it is quite pale.

Such cases as these, which are familiar to many mothers of families, either in their personal experience or that of friends, carry conviction, despite the theories of all the teratologists of Europe and America. Because, forsooth, animals and plants are observed to produce malformations of their species as well as human beings, Magendie and his school infer that the human malformations of an identical character are

not at all due to maternal imagination, *since the former are not.* If physical causes produce physical effects in the subordinate kingdoms, the inference is that the same rule must hold with ourselves.

But an entirely original theory was broached by Professor Armor, of the Long Island Medical College, in the course of a discussion recently held in the Detroit Academy of Medicine. In opposition to the orthodox views which Dr. Fisher represents, Professor Armor says that malformations result from either one of two causes — 1, a deficiency or abnormal condition in the generative matter from which the foetus is developed; or 2, morbid influences acting on the *foetus in utero*. He maintains that the generative matter represents in its composition every tissue, structure, and form, and that there may be such a transmission of *acquired* structural peculiarities as would make the generative matter incapable of producing a healthy and equally-developed offspring. On the other hand, the generative matter may be perfect in itself, but being subjected to morbid influences during the process of gestation, the offspring will, of necessity, be monstrous.

To be consistent, this theory must account for diplopteratological cases (double-headed or double-membered monsters), which seems difficult. We might, perhaps, admit that in defective generative matter, the head of the embryo might not be represented, or any other part of the body might be deficient; but it hardly seems as if there could be two, three, or more representatives of a single member. Again, if the generative matter have hereditary taint, it seems as if *all* the resulting progeny should be equally monstrous; whereas the fact is that in many cases the mother has given birth to a number of healthy children before the monster made its appearance, all being the progeny of one father. Numerous cases of this kind are quoted by Dr. Fisher; among others he cites the case of Catherine Corcoran,<sup>751</sup> a "very healthy woman, thirty years of age and who, previously to giving birth to this monster, had born five well-formed children, no two of which were twins . . . it had a head at either extremity, two chests, with arms complete, two abdominal and two pelvic cavities united end to end, with four legs placed two at either side, where the union between the two occurred." Certain parts of the body, however, were not duplicated, and therefore this cannot be claimed as a case of the growing together of twins.

Another instance is that of Maria Teresa Parodi.<sup>752</sup> This woman, who had previously given birth to eight well-formed children, was delivered of a female infant of which the upper part only was double. Instances in

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751. *Dublin Quarterly Journal of Medical Science*, XV, p. 263, 1853.

752. *Recherches d'anatomie transcendante et pathologique, etc.*, Paris, 1832.

which *before* and *after* the production of a monster the children were perfectly healthy, are numerous, and if, on the other hand, the fact that monstrosities are as common with animals as they are with mankind is a generally-accepted argument against the popular theory that these malformations are due to the imagination of the mother; and if that other fact that there is no difference between the ovarian cell of man and the other mammifers be admitted, what becomes of Professor Armor's theory? In such a case an instance of an animal-malformation is as good as that of a human monster; and this is what we read in Dr. Samuel L. Mitchell's paper *On two-headed Serpents*: "A female snake was killed, together with her whole brood of young ones, amounting to 120; of these *three were monsters*. One with two distinct heads; one with a double head and only three eyes; and one with a double skull, furnished with three eyes, and a single lower jaw; this last had two bodies."<sup>118</sup> Surely the *generative matter* which produced these *three monsters* was identical with that which produced the other 117? Thus the *Armor* theory is as imperfect as all the rest.

The trouble proceeds from the defective method of reasoning usually adopted — *Induction*; a method which claims to collect by *experiment* and observation all the facts *within* its reach, examining experiments, collecting observations, and drawing conclusions therefrom; and, according to the author of *Philosophical Inquiry*, "as this conclusion cannot be extended beyond what is warranted by the experiments, the Induction is an instrument of proof and *limitation*." Notwithstanding that this limitation is to be found in every scientific inquiry, it is rarely confessed, but hypotheses are constructed for us as though the experimenters had found them to be mathematically-proved theorems, whereas they are, at the most, simply approximations.

For a student of occult philosophy, who rejects in his turn the method of induction on account of these perpetual limitations, and fully adopts the Platonic division of causes — namely, the Efficient, the Formal, the Material, and the Final — as well as the Eleatic method of examining any given proposition, it is but natural to reason from the following standpoint of the Neo-Platonic school: 1. The subject either *is* as it is supposed or *is not*. Therefore we will inquire: Does the universal ether, known by the kabalists as the 'astral light,' contain electricity and magnetism, or does it not? The answer must be in the affirmative, for 'exact science' herself teaches us that between these two mutually convertible agents which saturate both air and earth, there is a constant interchange of electricity and magnetism. The question No. 1

being settled, we shall now have to examine *what happens* — 1st. To *it* with respect to *itself*. 2nd. To *it* with respect to *all other things*. 3rd. To *all other things*, with respect to *it*. 4th. To *all other things* with respect to *themselves*.

**ANSWERS:** 1st. With respect to *itself*. That inherent properties previously latent in electricity, become active under favoring conditions; and that at one time the form of magnetic force is assumed by the subtle, all-pervading agent; at another, the form of electric force is assumed.

2nd. With respect to all other things. By all other things for which it has an affinity, it is attracted; by all others repelled.

3rd. With all other things with respect to it. It happens that whenever they come in contact with electricity, they receive its impress in proportion to their conductivity.

4th. To all other things with respect to *themselves*. That under the impulse received from the electric force, and in proportion to its intensity, their molecules change their relations with each other; that either they are wrenched asunder, so as to destroy the object — organic or inorganic — which they formed, or, if previously disturbed, are brought into equilibrium (as in cases of disease); or the disturbance may be but superficial, and the object may be stamped with the image of some other object encountered by the fluid before reaching them.

To apply the above propositions to the case in point: There are several well-recognised principles of science, as, for instance, that a pregnant woman is physically and mentally in a highly impressible state. Physiology tells us that her intellectual faculties are weakened, and that she is affected to an unusual degree by the most trifling events. Her pores are opened, and she exudes a peculiar cutaneous perspiration; she seems to be in a receptive condition for all the influences in nature. Reichenbach's disciples assert that her *odic* condition is very intense. Du Potet warns against incautiously mesmerizing her, for fear of affecting the offspring. Her diseases are imparted to it, and often it absorbs them entirely to *itself*; her pains and pleasures react upon its temperament as well as its health; great men proverbially have great mothers, and *vice versa*. “*It is true that her imagination has an influence upon the foetus,*” admits Magendie, thus contradicting what he asserts in another place; and he adds that “*sudden terror may cause the death of the foetus, or retard its growth.*”<sup>754</sup>

In the case recently reported in the American papers, of a boy who was killed by a stroke of lightning, upon stripping the body there was found imprinted upon his breast the faithful picture of a tree which grew

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754. *Précis élémentaire de physiologie*, p. 520.

near the window which he was facing at the time of the catastrophe, and which was also felled by the lightning. Now this electrical photography, which was accomplished by the blind forces of nature, furnishes an analogy by which we may understand how the mental images of the mother are transmitted to the unborn child. Her pores are opened; she exudes an *odic* emanation which is but another form of the *akdā*, the electricity, or life-principle, and which, according to Reichenbach, produces mesmeric sleep, and consequently is *magnetism*. Magnetic currents develop themselves into electricity upon their exit from the body. An object making a violent impression on the mother's mind, its image is instantly projected into the astral light, or the universal ether, which Jevons and Babbage, as well as the authors of *The Unseen Universe*, tell us is the repository of the *spiritual* images of all forms, and even human thoughts. Her magnetic emanations attract and unite themselves with the descending current which already bears the image upon it. It rebounds, and repercutting more or less violently, impresses itself upon the foetus, according to the very formula of physiology which shows how every maternal feeling reacts on the offspring. Is this kabalistic theory more *hypothetical* or incomprehensible than the teratological doctrine taught by the disciples of Geoffroi St.-Hilaire? The doctrine which, as Magendie so justly observes, "is found convenient and easy from its vagueness and obscurity," and which "pretends to nothing less than the creation of a new science, the theory of which reposes on certain laws not very intelligible, as that of *arresting*, that of *retarding*, that of *similar* or *eccentric* position, especially the *great law*, as it is called, of *self for self*." <sup>755</sup>

Eliphas Lévi, who is certainly one of the best authorities on certain points among kabalists, says: "Pregnant women are, more than others, under the influence of the astral light, which assists in the formation of their child, and constantly presents to them the reminiscences of forms with which it is filled. It is thus that very virtuous women provoke the malignity of observers by equivocal resemblances. They often impress upon the fruit of their marriage an image which has struck them in a dream, and thus the same physiognomies are perpetuated from age to age.

"The kabalistic use of the pentagram can therefore determine the countenances of unborn infants, and an initiated woman might give to her son the features of Nero or Achilles, as well as those of Louis XIV or Napoleon." <sup>756</sup>

If this should confirm another theory than that of Dr. Fisher, lie should be the last to complain, for he himself makes the confession, which

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755. *Précis élémentaire de physiologie*, p. 521.  
756. *Dogme et rituel de la haute magie* — Dogme, ch. v.

his own example verifies:<sup>757</sup> "One of the most formidable obstacles to the advancement of science . . . has ever been a *blind submission to authority*. . . . To untrammel the mind from the influence of mere authority, that it may have free scope in the investigation of facts and laws which exist and are established in nature, is the grand antecedent necessary to scientific discovery and permanent progress."

If the maternal imagination can stunt the growth or destroy the life of the foetus, why cannot it influence its physical appearance? There are some surgeons who have devoted their lives and fortunes to find the cause for these malformations, but have only reached the opinion that they are mere 'coincidences.' It would be also highly unphilosophical to say that animals are not endowed with imagination; and, while it might be considered the acme of metaphysical speculation even to formulate the idea that members of the vegetable kingdom — say the *mimosas* and the group of insect-catchers — have an instinct and even a rudimentary imagination of their own, yet the idea is not without its advocates. If great physicists like Tyndall are forced to confess that even in the case of intelligent and speaking man they are unable to bridge the chasm between mind and matter, and define the powers of the imagination, how much greater must be the mystery about what takes place in the brain of a dumb animal.

What is imagination? *Psychologists tell us that it is the plastic or creative power of the soul*; but materialists confound it with fancy. The radical difference between the two was however so thoroughly indicated by Wordsworth in the preface to his *Lyrical Ballads*, that it is no longer excusable to interchange the words. Pythagoras maintained imagination to be the remembrance of precedent spiritual, mental, and physical states, while fancy is the disorderly production of the material brain.

From whatever aspect we view and question matter, the world-old philosophy that it was vivified and fructified by the eternal idea, or imagination — the abstract outlining and preparing the model for the concrete form — is unavoidable. If we reject this doctrine, the theory of a cosmos evolving gradually out of its chaotic disorder becomes an absurdity; for it is highly unphilosophical to imagine inert matter, moved solely by blind force, undirected by intelligence, forming itself spontaneously into a universe of such admirable harmony. If the soul of man is really an outcome of the essence of this universal soul, an infinitesimal fragment of this first creative principle, it must of necessity partake in degree of all the attributes of the demiurgic power. As the creator, breaking up the chaotic mass of dead, inactive matter, shaped it into

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757. *Transactions of Medical Society, etc.*, p. 246. See footnote 750.

form, so man, if he knew his powers, could to a degree do the same. As Phidias, gathering together the loose particles of clay and moistening them with water, could give plastic shape to the sublime idea evoked by his creative faculty, so the mother who knows her power can fashion the coming child into whatever form she likes. Ignorant of his powers, the sculptor produces only an inanimate though ravishing figure of inert matter; while the soul of the mother, violently affected by her imagination, blindly projects into the astral light an image of the object which impressed it, and which by repercussion becomes stamped upon the foetus. Science tells us that the law of gravitation assures us that any displacement which takes place in the very heart of the earth will be felt throughout the universe, "and we may even imagine that the same thing will hold true of those molecular motions which accompany thought."<sup>758</sup> Speaking of the transmission of energy throughout the universal ether or astral light, the same authority says: "Continual photographs of all occurrences are thus produced and retained. A large portion of the energy of the universe may thus be said to be invested in such pictures."

Dr. Fournié, of the National Deaf and Dumb Institute of France, in chapter ii of his work,<sup>759</sup> in discussing the question of the foetus, says that the most powerful microscope is unable to show us the slightest difference between the ovarian cells of man and the other mammifers; and, respecting the first or last movement of the ovule, asks: "What is it? has it particular characters which distinguish it from every other ovule?" and justly answers thus: "Until now, science has not replied to these questions, and, without being a pessimist, I do not think *that she ever will reply*; from the day when her methods of investigation will permit her to surprise the hidden mechanism of the conflict of the principle of life with matter, she will know life itself, and be able to produce it." If our author had read the sermon of Père Félix, how appropriately he might utter his Amen! to the priest's exclamation — MYSTERY! MYSTERY!

Let us consider the assertion of Magendie in the light of recorded instances of the power of imagination in producing monstrous deformities, where the question does not involve pregnant women. He admits that these occur daily in the offspring of the lower animals; how does he account for the hatching of chickens with hawk-heads, except upon the theory that the appearance of the hereditary enemy acted upon the hen's imagination, which, in its turn, imparted to the matter composing the germ a certain motion which, before expanding itself, produced the monstrous chicks? We know of an analogous case where a tame dove,

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758. Fournié: *Physiologie du système nerveux cérébro-spinal*, Paris, 1872.      759. *Ibid.*

belonging to a lady of our acquaintance, was frightened daily by a parrot, and her next brood of young was of two squabs with parrots' heads, the resemblance even extending to the color of the feathers. We might also cite Columella, Youatt, and other authorities, together with the experience of all animal breeders, to show that by exciting the imagination of the mother, the external appearance of the offspring can be largely controlled. These instances in no degree affect the question of heredity, for they are simply special variations of type artificially caused.

Catherine Crowe discusses at considerable length the question of the power of the mind over matter, and relates, in illustration, many well-authenticated instances of the same.<sup>760</sup> Among others, that most curious phenomenon called the *stigmata* has a decided bearing upon this point. These marks come upon the bodies of persons of all ages, and always as the result of exalted imagination. In the cases of the Tyrolese ecstatic, Catherine Emmerich, and many others, the wounds of the crucifixion are said to be as perfect as nature. A certain "Mme B. von N. dreamed one night that a person offered her a red and a white rose, and that she chose the latter. On awaking, she felt a burning pain in her arm, and by degrees there appeared there the figure of a rose, perfect in form and color. It was rather raised above the skin. The mark increased in intensity till the eighth day, after which it faded away, and by the fourteenth, was no longer perceptible." Two young ladies, in Poland, were standing by an open window during a storm; a flash of lightning fell near them, and the gold necklace on the neck of one of them was melted. A perfect image of it was impressed upon the skin, and remained throughout life. The other girl, appalled by the accident to her companion, stood transfixed with horror for several minutes, and then fainted away. Little by little the same mark of a necklace as had been instantaneously imprinted upon her friend's body, appeared upon her own, and remained there for several years, when it gradually disappeared.

Dr. Justinus Kerner, the distinguished German author, relates a still more extraordinary case. "At the time of the French invasion, a Cossack having pursued a Frenchman into a *cul-de-sac*, an alley without an outlet, there ensued a terrible conflict between them, in which the latter was severely wounded. A person who had taken refuge in this close, and could not get away, was so dreadfully frightened, that when he reached home there broke out on his body the very same wounds that the Cossack had inflicted on his enemy!"<sup>761</sup>

In this case, as in those where organic disorders and even physical death result from a sudden excitement of the mind reacting upon the

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760. *The Night-Side of Nature*, by Catherine Crowe, p. 434, sq. 761. *Ibid.*, p. 435.

body, Magendie would find it difficult to attribute the effect to any other cause than the imagination; and if he were an occultist, like Paracelsus or Van Helmont, the question would be stripped of its mystery. He would understand the power of the human will and imagination — the former conscious, the latter involuntary — on the universal agent to inflict injury, physical and mental, not only upon chosen victims, but also, by reflex action, upon oneself and unconsciously. It is one of the fundamental principles of magic, that if a current of this subtle fluid is not impelled with sufficient force to reach the objective point, it will react upon the individual sending it, as an India-rubber ball rebounds to the thrower's hand from the wall against which it strikes without being able to penetrate it. There are many cases instanced where *would-be sorcerers* fell victims themselves. Van Helmont says: "The imaginative power of a woman vividly excited produces an idea, which is the connecting medium between the body and spirit. This transfers itself to the being with whom the woman stands in the most immediate relation, and impresses upon it that image which the most agitated herself."<sup>762</sup>

Deleuze has collected, in his *Bibliothèque du magnétisme animal*, a number of remarkable facts taken from Van Helmont, among which we will content ourselves with quoting the following as pendants to the case of the bird-hunter, Jacques Pélassier. He says that "men by looking stedfastly at animals *oculis intentis* for a quarter of an hour may cause their death; which Rousseau confirms from his own experience in Egypt and the East, as having killed several toads in this manner. But when he at last tried this at Lyons, the toad, finding it could not escape from his eye, turned round, blew itself up, and stared at him so fiercely, without moving its eyes, that a weakness came over him even to fainting, and he was for some time thought to be dead."

But to return to the question of teratology. Wierus tells, in his *De praestigiis daemonum*, of a child born of a woman who not long before its birth was threatened by her husband who said that she had the devil in her and that he would kill him. The mother's fright was such that her offspring appeared "well-shaped from the middle downward, but upward spotted with blackened red spots, with eyes in his forehead, a mouth like a satyr, ears like a dog, and bended horns on its head like a goat." In a demonological work by Peramatus, there is a story of a monster born at St. Lawrence, in the West Indies, in the year 1573, the genuineness of which is certified to by the Duke of Medina-Sidonia. The child, "besides the horrible deformity of its mouth, ears, and nose, had two horns on the head, like those of young goats, long hair on his body, a fleshy girdle about his middle, double, from whence hung a piece

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762. J. B. van Helmont: *Ortus medicinae*, p. 287; edit. of 1652.

of flesh like a purse, and a bell of flesh in his left hand like those the Indians use when they dance, white boots of flesh on his legs, doubled down. In brief, the whole shape was horrid and diabolical, and conceived to proceed from some fright the mother had taken from the antic dances of the Indians."<sup>763</sup> Dr. Fisher rejects all such instances as unauthenticated and fabulous.

But we shall not weary the reader with further selections from the multitude of teratological cases to be found recorded in the works of standard authors; the above suffice to show that there is reason to attribute these aberrations of physiological type to the mutual reaction of the maternal mind and the universal ether upon each other. Lest some should question the authority of Van Helmont as a man of science, we may refer them to the work of Fournié, the well-known physiologist, where (at page 717) the following estimate of his character will be found: "Van Helmont was a highly distinguished chemist; he had particularly studied aërifluid fluids, and gave them the name of *gaz*; at the same time he pushed his piety to mysticism, abandoning himself exclusively to a contemplation of divinity. . . . Van Helmont is distinguished above all his predecessors by connecting the principle of life, directly and in some sort experimentally, as he tells us, with the most minute movements of the body. It is the incessant action of this entity, in no way associated by him with the material elements, but forming a distinct individuality, that we cannot understand. Nevertheless, it is upon this entity that a famous school has laid its principal foundation."

Van Helmont's 'principle of life,' or *archaeus*, is neither more nor less than the astral light of all the kabalists, and the universal ether of modern science. If the more unimportant signatures of the foetus are not due to the imaginations of the mother, to what other cause would Magendie attribute the formation of horny scales, the horns of goats and the hairy coats of animals, which we have seen in the above instances marking monstrous progeny? Surely there were no latent germs of these distinguishing features of the animal kingdom capable of being developed under a sudden impulse of the maternal fancy. In short, the only possible explanation is the one offered by the adepts in the occult sciences.

Before leaving the subject, we wish to say a few words more respecting the cases where the head, arm, and hand were instantly dissolved, though it was evident that in each instance the entire body of the child had been perfectly formed. Of what is a child's body composed at its birth? The chemists will tell us that it comprises a dozen pounds of solidified gas, and a few ounces of ashy residuum, some water, oxygen,

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763. Henry More: *The Immortality of the Soule*, p. 399.

hydrogen, nitrogen, carbonic acid, a little lime, magnesia, phosphorus, and a few other minerals; that is all! Whence came they? How were they gathered together? How were these particles which Mr. Proctor tells us are drawn in from "the depths of space surrounding us on all sides," formed and fashioned into the human being? We have seen that it is useless to ask the dominant school of which Magendie is an illustrious representative; for he confesses that they know nothing of the nutrition, digestion, or circulation of the foetus; and physiology teaches us that while the ovule is enclosed in the Graafian vesicle it participates in and forms an integral part of the general structure of the mother. Upon the rupture of the vesicle, it becomes almost as independent of her for what is to build up the body of the future being as the germ in a bird's egg after the mother has dropped it in the nest. There certainly is very little in the demonstrated facts of science to contradict the idea that the relation of the embryonic child to the mother is essentially different from that of the tenant to the house, upon whose shelter he depends for health, warmth, and comfort.

According to Democritus, the soul <sup>764</sup> results from the aggregation of atoms, and Plutarch describes his philosophy as follows: "That there are substances infinite in number, indivisible, undisturbed, which are without differences, without qualities, and which move in space, where they are disseminated; that when they approach each other, they unite, interlock, and form by their aggregation water, fire, a plant, or a man. That all these substances, which he calls *atoms*, by reason of their solidity, can experience neither change nor alteration. But," adds Plutarch, "we cannot make a color of that which is colorless, nor a substance or soul of that which is without soul and without quality."<sup>765</sup> Professor Balfour Stewart says that this doctrine, "in the hands of John Dalton, has enabled the human mind to lay hold of the laws which regulate chemical changes, as well as to picture to itself what is there taking place." After quoting, with approbation, Bacon's idea that men are perpetually investigating the extreme limits of nature, he then erects a standard which he and his brother philosophers would do well to measure their behavior by. "Surely we ought," says he, "to be very cautious before we dismiss any branch of knowledge or train of thought as essentially unprofitable."<sup>766</sup>

Brave words, these. But how many are the men of science who put them into practice?

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764. By the word *soul*, neither Democritus nor the other philosophers understood the *nous* or *pneuma*, the divine *immortal soul*, but the *psyche*, or *astral body*; that which Plato always terms the *second mortal soul*.

765. Plutarch: *Against Colotes*, § 8.

766. Balfour Stewart, LL.D., F.R.S.: *The Conservation of Energy*, pp. 133-4,

Democritus of Abdera shows us space crammed with atoms, and our contemporary astronomers allow us to see how these atoms form into worlds, and afterward into the races, our own included, which people them. Since we have indicated the existence of a power in the human will, which, by concentrating currents of those atoms upon an objective point, can create a child corresponding to the mother's fancy, why is it not perfectly credible that this same power put forth by the mother, can, by an intense, albeit unconscious, reversal of those currents, dissipate and obliterate any portion or even the whole of the body of her unborn child? And here comes in the question of false pregnancies, which have so often completely puzzled both physician and patient. If the head, arm, and hand of the three children mentioned by Van Helmont could disappear, as a result of the emotion of horror, why might not the same or some other emotion, excited in a like degree, cause the entire extinction of the foetus in so-called false pregnancy? Such cases are rare, but they do occur, and moreover baffle science completely. There certainly is no chemical solvent in the mother's circulation powerful enough to dissolve her child, without destroying herself. We commend the subject to the medical profession, hoping that as a class they will not adopt the conclusion of Fournié, who says: "In this succession of phenomena we must confine ourselves to the office of historian, as we have not even tried to explain the whys and wherefores of these things, for there lie the inscrutable mysteries of life, and in proportion as we advance in our exposition, we will be obliged to recognise that this is to us *forbidden ground*."<sup>767</sup>

Within the limits of his intellectual capabilities the true philosopher knows no forbidden ground, and should be content to accept no mystery of nature as inscrutable or inviolable.

No student of Hermetic philosophy, nor any spiritualist, will object to the abstract principle laid down by Hume that a *miracle* is impossible; for to suppose such possible would make the universe governed through special instead of general laws. This is one of the fundamental contradictions between science and theology. The former, reasoning upon universal experience, maintains that there is a general uniformity of the course of nature, while the latter assumes that the Governing Mind can be invoked to suspend general law to suit special emergencies. Says John Stuart Mill,<sup>768</sup> "If we do not already believe in supernatural agencies, no miracle can prove to us their existence. The miracle itself, considered merely as an extraordinary fact, may be satisfactorily certified by our senses or by testimony; but nothing can ever prove that it is a miracle. There is still another possible hypothesis, that of its being the result of

767. Fournié: *Physiologie du système nerveux*, p. 16.

768. *A System of Logic*, II, p. 165: eighth ed., 1872.

some unknown natural cause; and this possibility cannot be so completely shut out as to leave no alternative but that of admitting the existence and intervention of a being superior to nature."

This is the very point which we have sought to bring home to our logicians and physicists. As Mr. Mill himself says,<sup>769</sup> "We cannot admit a proposition as a law of nature, and yet believe a fact in real contradiction to it. We must disbelieve the alleged fact, or believe that we were mistaken in admitting the supposed law." Mr. Hume cites the "firm and *unalterable experience*" of mankind, as establishing the laws whose operation *ipso facto* makes miracles impossible. The difficulty lies in his use of the adjective which is italicized, for this is an assumption that our experience will never change, and that as a consequence we shall always have the same experiments and observations upon which to base our judgment. It also assumes that all philosophers will have the same facts to reflect upon. It also entirely ignores such collected accounts of philosophical experiment and scientific discovery as we may have been temporarily deprived of. Thus, by the burning of the Alexandrian Library and the destruction of Nineveh the world has been for many centuries without the necessary data upon which to estimate the real knowledge, esoteric and exoteric, of the ancients. But within the past few years the discovery of the Rosetta stone, the Ebers, d'Orbigny, Anastasi, and other *papyri*, and the exhumation of the tile-libraries, have opened a field of archaeological research which is likely to lead to radical changes in this "firm and unalterable experience." The author of *Supernatural Religion* justly observes that "a person who believes anything contradictory to a complete induction, merely on the strength of an assumption which is incapable of proof, is simply credulous; but such an assumption cannot affect the real evidence for that thing."<sup>770</sup>

In a lecture delivered by Mr. Hiram Corson, Professor of Anglo-Saxon Literature at the Cornell University, Ithaca, N. Y., before the alumni of St. John's College, Annapolis, in July, 1875, the lecturer thus deservedly rebukes Science:

"There are things," he says, "which Science can never do, and which it is arrogant in attempting to do. There was a time when Religion and the Church went beyond their legitimate domain, and invaded and harried that of Science, and imposed a burdensome tribute upon the latter; but it would seem that their former relations to each other are undergoing an entire change, and Science has crossed its frontiers and is invading the domain of Religion and the Church, and instead of a Religious Papacy, we are in danger of being brought under a Scientific Papacy — we are in

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769. *A System of Logic*, ch. xxv.

770. *Part I*, ch. iii.

fact already brought under such a Papacy; and as in the sixteenth century a protest was made, in the interests of intellectual freedom, against a religious and ecclesiastical despotism, so in this nineteenth century, the spiritual and eternal interests of man demand that a protest should be made against a rapidly-developing scientific despotism, and that Scientists should not only keep within their legitimate domain of the phenomenal and the conditioned, but should 're-examine their stock in trade, so that we may make sure how far the stock of bullion in the cellar — on the faith of whose existence so much paper has been circulating — is really the solid gold of Truth.'

"If this is not done in science as well as in ordinary business, scientists are apt to put their capital at too high a figure, and accordingly carry on a dangerously-inflated business. Even since Prof. Tyndall delivered his Belfast Address, it has been shown, by the many replies it has elicited, that the capital of the Evolution-School of Philosophy to which he belongs, is not nearly so great as it was before vaguely supposed to be by many of the non-scientific but intelligent portion of the world. It is quite surprising to a non-scientific person to be made aware of the large purely hypothetical domain which surrounds that of established science, and of which scientists often boast, as a part of their settled and available conquests."

Exactly; and at the same time denying the same privilege to others. They protest against the 'miracles' of the Church, and repudiate, with as much logic, modern phenomena. In view of the admission of such scientific authorities as Dr. Youmans and others that modern science is passing through a transitional period, it would seem that it is time that people should cease to consider certain things incredible only because they are marvelous, and because they seem to oppose themselves to what we are accustomed to consider universal laws. There are not a few well-meaning men in the present century who, desiring to avenge the memory of such martyrs of science as Agrippa, Palissy, and Cardan, nevertheless fail, through lack of means, to understand their ideas rightly. They erroneously believe that the Neo-Platonists gave more attention to transcendental philosophy than to exact science.

"The failures that Aristotle himself so often exhibits," remarks Professor Draper, "are no proof of the unreliability of his method, but rather of its trustworthiness. They are failures arising from want of a sufficiency of facts."<sup>71</sup>

What facts? we might inquire. A man of science cannot be expected to admit that these facts can be furnished by occult science, since he does not believe in the latter. Nevertheless, the future may demon-

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771. Draper: *Conflict between Religion and Science*, ch. i.

strate this verity. Aristotle has bequeathed his inductive method to our scientists; but until they supplement it with 'the universals of Plato,' they will experience still more 'failures' than the great tutor of Alexander. The universals are a matter of faith only so long as they cannot be demonstrated by reason and based on uninterrupted experience. Who of our present-day philosophers can prove by this same inductive method that the ancients did *not* possess such demonstrations as a consequence of their esoteric studies? Their own negations, unsupported as they are by proof, sufficiently attest that they do not always pursue the inductive method they so much boast of. Obliged as they are to base their theories, *nolens volens*, on the groundwork of the ancient philosophers, their modern discoveries are but the shoots put forth by the seeds planted by the former. And yet even these discoveries are generally incomplete, if not abortive. Their cause is involved in obscurity and their ultimate effect unforeseen. "We are not," says Professor Youmans, "to regard past theories as mere exploded errors, nor present theories as final. The living and growing body of truth has only mantled its old integuments in the progress to a higher and more vigorous state." <sup>772</sup> This language, applied to modern chemistry by one of the first philosophical chemists and most enthusiastic scientific writers of the day, shows the transitional state in which we find modern science; but what is true of chemistry is true of all its sister sciences.

Since the advent of spiritualism physicians and pathologists are more ready than ever to treat great philosophers like Paracelsus and Van Helmont as superstitious quacks and charlatans, and to ridicule their notions about the *archaeus*, or *anima mundi*, as well as the importance they gave to a knowledge of the machinery of the stars. And yet, how much of substantial progress has medicine effected since the days when Lord Bacon classed it among the *conjectural sciences*?

Such philosophers as Democritus, Aristotle, Euripides, Epicurus, or rather his biographer, Lucretius, Aeschylus, and other ancient writers, whom the materialists so willingly quote as authoritative opponents of the dreamy Platonists, were only theorists, not adepts. The latter, when they did write, either had their works burned by Christian mobs or they worded them in a way to be intelligible only to the initiated. Who of their modern detractors can warrant that he knows *all* about what they knew? Diocletian alone burned whole libraries of works upon the 'secret arts'; not a manuscript treating of the art of making gold and silver escaped the wrath of this unpolished tyrant.<sup>773</sup> Arts and civilization had attained such a development in what is now termed the archaic ages, that

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772. Edward L. Youmans, M. D.: *A Class-book of Chemistry*, p. 4.  
773. Suidas: *Greek Lexicon*, I, 595, s. v. Διοκλῆς., and III, 669, s. v. Σχεῖα.

we learn through Manetho, that *Aieteth*, the second king of the 'first' dynasty, wrote a work on anatomy,<sup>774</sup> and the king *Nekau* the first, on astrology and astronomy. Blantagus and Cynchrus were two learned geographers of pre-Mosaic days. Aelian speaks of the Egyptian Iachus, whose memory was venerated for centuries for his wonderful achievements in medicine. He stopped the progress of several epidemics merely with certain fumigations. A work of Apollonides surnamed Orapios, is mentioned by Theophilus, patriarch of Antioch,<sup>774a</sup> entitled the *Divine Book*, and giving the secret biography and origin of all the gods of Egypt; and Ammianus Marcellinus<sup>775</sup> speaks of a secret work in which was noted the *precise age of the bull Apis* — a key to many a mystery and cyclic calculation.<sup>776</sup> What has become of all these books, and who knows the treasures of learning they may have contained? We know but one thing for a certainty, and that is, that Pagan and Christian Vandals destroyed such literary treasures wherever they could find them; and that the emperor Alexander Severus went all over Egypt to collect the sacred books on mysticism and mythology, pillaging every temple; and that the Ethiopians — old as were the Egyptians in arts and sciences — claimed a priority of antiquity as well as learning; as well they might, for they were known in India at the earliest dawn of history. We also know that Plato learned more secrets in Egypt than he was allowed to mention; and that, according to Champollion, all that is really good and scientific in Aristotle's works — so prized in our day by our modern inductionists — is due to his *divine Master*,<sup>777</sup> and that, as a logical sequence, Plato having imparted the profound secrets he had learned from the priests of Egypt to his initiated disciples orally — who in their turn passed it on from one generation of adepts to another — the latter knew more of the occult powers of nature than our philosophers of the present day.

And here we may as well mention the works of Hermes Trismegistus. Who, or how many have had the opportunity to read them as they were in the Egyptian sanctuaries? In his *Mysteries of the Egyptians, etc.* (VIII, ii), Iamblichus attributes to Hermes 1200 books on the gods, and Seleucus reckons no less than 20,000 of his works before the period of Menes. Eusebius saw but forty-two of these "in my time," he says, and the last of the six books on medicine treated of that art as practised in the darkest ages;<sup>778</sup> of these Diodorus says that it was Mnevis, the oldest of the legis-

774. Manetho: in Jul. Afric. and Euseb.

774a. *Ad Autolycum*, II, f. 85.

776. Champollion-Figeac: *Egypte ancienne*, p. 138.

775. XXII, xiv, 7.

777. *Ibid.*, p. 139.

778. Sprengel, in his *Geschichte der Arzneikunde*, makes Van Helmont appear as if disgusted with the charlatany and ignorant presumption of Paracelsus. "The works of this latter," says Sprengel, "which he [Van Helmont] had attentively read, aroused in him the spirit of reformation; but they alone did not suffice for him, because his erudition and judgment were infinitely superior to those of that author, and he despised this mad egoist,

lators, the third successor of Menes, who received them from Hermes.

Of such manuscripts as have descended to us, most are but Latin retranslations of Greek translations, made principally by the Neo-Platonists from the original books preserved by some adepts. Marsilio Ficino, who was the first to publish them in Venice, in 1488, has given us mere extracts, and the most important portions seem to have been either overlooked, or purposely omitted as too dangerous to publish in those days of *Auto da fé*. And so it happens now, that when a kabalist who has devoted his whole life to studying occultism, and has conquered the great secret, ventures to remark that the Kabala alone leads to the knowledge of the Absolute in the Infinite, and the Indefinite in the Finite, he is laughed at by those who, because they know the impossibility of squaring the circle as a problem in plane geometry, deny the possibility of its being done in the metaphysical sense.

Psychology, according to the greatest authorities on the subject, is a department of science hitherto almost unknown. Physiology, according to Fournié, one of its French authorities, is in so bad a condition as to warrant his saying in the preface to his erudite work *Physiologie du système nerveux*, that "we perceive at last that not only is the physiology of the brain not worked out, but also that *no physiology whatever of the nervous system exists*." Chemistry has been entirely remodeled within the past few years; therefore, like all new sciences, the infant cannot be considered as very firm on its legs. Geology has not yet been able to tell anthropology how long man has existed. Astronomy, the most *exact* of sciences, is still speculating and bewildered about cosmic energy, and many other things as important. In anthropology, Mr. Wallace tells us, there exists a wide difference of opinion on some of the most vital questions respecting the nature and origin of man. Medicine has been pronounced by various eminent physicians to be nothing better than scientific guess-work. Everywhere incompleteness, nowhere perfection. When we look at these earnest men groping around in the dark to find the missing links of their broken chains, they seem to us like persons starting from a fathomless abyss by divergent paths. Each of these ends at the brink of a chasm which they cannot explore.

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this ignorant and ridiculous vagabond, who often seemed to have fallen into insanity." (IV, 346.) This assertion is perfectly false. We have the writings of Van Helmont himself to refute it. In the well-known dispute between two writers, Goclenius, a professor in Marburg, who supported the great efficacy of the sympathetic salve discovered by Paracelsus for the cure of every wound, and Father Robert, a Jesuit, who condemned all these cures, as he attributed them to the Devil. Van Helmont undertook to settle the matter. The reason he gave for interfering was that all such disputes "affected Paracelsus as their discoverer and himself as his disciple" (see *Ortus medicinae, De Magnetica Vulnerum Curatione*, p. 594 (edit. 1652). Particulars of Goclenius' *Tractati* and Robert's attacks are given by Sprengel (*Hist. Med.*).

On the one hand they lack the means to descend into its hidden depths, and on the other they are repulsed at each attempt by jealous sentries, who will not let them pass. And so they go on watching the lower forces of nature and from time to time initiating the public into their *great* discoveries. Did they not actually pounce upon vital force and catch her playing in her game of correlation with chemical and physical forces? Indeed they did. But if we ask them whence this vital force? How is it that they who had so firmly believed, but a short time since, that matter was destructible and passed out of existence, and now have learned to believe as firmly that it does not, are unable to tell us more about it? Why are they forced in this case as in many others to return to a doctrine taught by Democritus twenty-four centuries ago?<sup>779</sup> Ask them, and they will answer: "Creation or destruction of matter, increase or diminution of matter, lie *beyond the domain of Science*; her domain is confined entirely to the changes of matter. . . . The domain of Science lies within the limits of these changes — creation and annihilation lie outside of her domain."<sup>780</sup> Ah! no, they lie only outside the grasp of materialistic *scientists*. But why affirm the same of Science? And if they say that "force is incapable of destruction, except by the same power which created it," then they tacitly admit the existence of such a *power*, and have therefore *no right* to throw obstacles in the way of those who, bolder than themselves, try to penetrate *beyond*, and find that they can only do so by *lifting the Veil of Isis*.

But surely among all these inchoate branches of science there must be some one at least complete! It seems to us that we heard a great clamor of applause, "as the voice of many waters," over the discovery of protoplasm. But, alas! when we turned to read Mr. Huxley, the learned parent of the new-born infant is found saying: "In perfect strictness, it is true that chemical investigation can tell us *little* or *nothing*, directly, of the composition of living matter, and . . . it is also in strictness true, that WE KNOW NOTHING about the composition of any body whatever, as it is!"<sup>781</sup>

This is a sad confession, indeed. It appears, then, that the Aristotelian method of induction is a failure in some cases, after all. This also seems to account for the fact that this model philosopher, with all his careful study of particulars before rising to universals, taught that the earth was *in the center* of the universe; while Plato, who lost himself in the maze of Pythagorean 'vagaries,' and started from general principles,

779. Democritus said that, as from nothing, nothing could be produced, so there was not anything that could ever be reduced to *nothing*.

780. Le Conte: *Correlation of Vital with Chemical and Physical Forces*, p. 171.

781. *The Physical Basis of Life*, p. 129.

was perfectly versed in the heliocentric system. We can easily prove the fact by availing ourselves of the said inductive method for Plato's benefit. We know that the *Sodalian* oath of the initiate into the Mysteries prevented his imparting his knowledge to the world in so many plain words. "It was the dream of his life," says Champollion, "to write a work and record in it in full the doctrines taught by the Egyptian hierophants; he often talked of it, but found himself compelled to abstain on account of the 'solemn oath.'" <sup>781a</sup>

And now, judging our modern-day philosophers by the *vice versa* method — namely, arguing from *universals* to *particulars*, and laying aside scientists as individuals merely to give our opinion of them viewed as a whole — we are forced to suspect this highly respectable association of entertaining extremely petty feelings toward their elder, ancient, and archaic brothers. It really seems as if they bore always in mind the adage, "Put out the *sun*, and the *stars* will shine."

We have heard a French Academician, a man of profound learning, remark that he would gladly sacrifice his own reputation to have the record of the many ridiculous mistakes and failures of his colleagues obliterated from the public memory. But these failures cannot be recalled too often in considering our claims and the subject we advocate. The time will come when the children of men of science, unless they inherit the soul-blindness of their skeptical parents, will be ashamed of the degrading materialism and narrow-mindedness of their fathers. To use an expression of the venerable William Howitt, "They hate new truths as the owl and the thief hate the sun. Mere intellectual enlightenment cannot recognise the spiritual. As the sun puts out a fire, so spirit puts out the eyes of mere intellect." <sup>782a</sup>

It is an old, old story. From the days when the preacher wrote, "the eye is not satisfied with seeing, nor the ear filled with hearing," scientists have deported themselves as if the saying were written to describe their own mental condition. How faithfully Lecky, himself a rationalist, unconsciously depicts this propensity in men of science to deride all new things, in his description of the manner in which "educated men" receive an account of a miracle having taken place! "They receive it," says he,<sup>782a</sup> "with an absolute and even derisive incredulity, which dispenses with all examination of the evidences!" Moreover, so saturated do they become with the fashionable skepticism after once having fought their way into the Academy, that they turn about and enact the rôle of persecutors in their turn. "It is a curiosity of science," says Howitt, "that Benjamin Franklin, who had himself experienced the

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781a. Champollion-Figeac: *Egypte ancienne*, p. 139.

782. *History of the Supernatural*, II, p. 235. 782a. *History of European Morals*.

ridicule of his countrymen for his attempts to identify lightning and electricity, should have been one of the committee of savants, in Paris in 1778, who examined the claims of mesmerism, and condemned it as absolute quackery!"<sup>783</sup>

If men of science would confine themselves to the discrediting of new discoveries, there might be some little excuse for them on the score of their tendency to a conservatism begotten of long habits of patient scrutiny; but they not only set up claims to originality not warranted by fact, but contemptuously dismiss all allegations that the people of ancient times knew as much and even more than themselves. Pity that in each of their laboratories there is not suspended this text from *Ecclesiastes*: "Is there anything whereof it may be said, See, this is new? it hath been already of old time, which was before us."<sup>784</sup> In the verse which follows the one here quoted, the wise man says, "There is no remembrance of former things"; so that this utterance may account for every new denial. Mr. Meldrum may exact praise for his meteorological observation of cyclones in the Mauritius, and Mr. Baxendell, of Manchester, talk learnedly of the convection-currents of the earth, and Dr. Carpenter and Commander Maury map out for us the equatorial current, and Professor Henry show us how the moist wind deposits its burden to form rivulets and rivers, only to be again rescued from the ocean and returned to the hill-tops — but hear what Koheleth says: "The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits."<sup>785</sup>

"All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again."<sup>786</sup>

The philosophy of the distribution of heat and moisture by means of ascending and descending currents between the equator and the poles, has a very recent origin; but here has the hint been lying unnoticed in our most familiar book for nearly three thousand years. And even now, in quoting it, we are obliged to recall the fact that Solomon was a kabbalist, and in the above texts simply repeats what was written thousands of years before his time.

Cut off as they are from the accumulation of facts in one-half of the universe, and that the most important, modern scholars are naturally unable to construct a system of philosophy which will satisfy themselves, let alone others. They are like men in a coal mine, who work all day and emerge only at night, being thereby unable to appreciate or understand the beauty and glory of the sunshine. Life to them measures the term of human activity, and the future presents to their intellectual per-

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783. *Hist. of Supern.*, II, p. 240. The date is incorrect; it should be 1784.

784. *Eccles.*, i, 10.

785. *Ibid.*, i, 6.

786. *Ibid.*, i, 7.

ception only an abyss of darkness. No hope of an eternity of research, achievement, and consequent pleasure softens the asperities of present existence; and no reward is offered for exertion but the bread-earning of today, and the shadowy and profitless fancy that their names may not be forgotten for some years after the grave has closed over their remains. Death to them means extinction of the flame of life, and the dispersion of the fragments of the lamp over boundless space. Said Berzelius the great chemist, at his last hour, as he burst into tears: "Do not wonder that I weep. You will not believe me a weak man, nor think I am alarmed by what the doctor has to announce to me. I am prepared for all. But I have to bid farewell to science; and you ought not to wonder that it costs me dear."<sup>787</sup>

How bitter must be the reflexions of such a great student of nature as this, to find himself forcibly interrupted midway toward the accomplishment of some great study, the construction of some great system, the discovery of some mystery which had baffled mankind for ages, but which the dying philosopher had dared hope that he might solve! Look at the world of science today, and see the atomic theorists patching the tattered robes which expose the imperfections of their separate specialties! See them mending the pedestals upon which to set up again the idols which had fallen from the places where they had been worshiped before this revolutionary theory had been exhumed from the tomb of Democritus by John Dalton! In the ocean of material science they cast their nets, only to have the meshes broken when some unexpected and monstrous problem comes their way. Its water is like the Dead Sea — bitter to the taste; so dense, that they can scarcely immerse themselves in it, much less dive to its bottom, having no outlet and no life beneath its waves or along its margin. It is a dark, forbidding, trackless waste; yielding nothing worth the having, because what it yields is without life and without soul.

There was a time when the learned Academics made themselves particularly merry at the simple enunciation of some marvels which the ancients gave as having occurred under their own observations. What poor dolts — perhaps liars — these appeared in the eyes of an enlightened century! Did not they actually describe horses and other animals, the feet of which presented some resemblance to the hands and feet of men? And in A. D. 1876 we hear Mr. Huxley giving learned lectures in which the *protohippus*, rejoicing in a quasi-human fore-arm, and the *orohippus* with his four toes and Eocene origin, and the hypothetical *pedactyl equus*, maternal grand-uncle of the present horse, play

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787. Siljeström: *Minnesfest över Berzelius*, p. 79.

the most important part. The marvel is corroborated! Materialistic Pyrrhonists of the nineteenth century verify the assertions of superstitious Platonists — the antediluvian *gobe-mouches*. And before Mr. Huxley, Geoffroi St.-Hilaire has shown an instance of a horse which positively had fingers separated by membranes.<sup>788</sup> When the ancients spoke of a pygmy race in Africa, they were taxed with falsehood. And yet, pygmies like these were seen and examined by a French scientist during his voyage in the Tenda Maia, on the banks of the Rio Grande in 1840;<sup>789</sup> by Bayard Taylor at Cairo, in 1854; and by M. Bond, of the Indian Trigonometrical Survey, who discovered a wild dwarfish race, living in the hill-jungles of the western Galitz, to the southwest of the Palini Hills, a race, though often heard of, no trace of which had previously been found by the survey. "This is a new pygmy race, resembling the African Obongos of Du Chaillu, the Akkas of Schweinfurth, and the Dokos of Dr. Krapf, in their size, appearance, and habits."<sup>790</sup>

Herodotus was regarded as a lunatic for speaking of a people, *who, he was told*, slept during a night which lasted six months. If we explain the word "slept" as due to a misunderstanding, it will be more than easy to account for the rest as an allusion to the night of the Polar Regions.<sup>791</sup> Pliny has an abundance of facts in his work, which until very recently, were rejected as fables. Among others, he mentions a race of small animals, the *males* of which *suckle their young ones*. This assertion afforded much merriment among our savants. In the *Report of the Geological Survey of the Territories*, for 1872, Mr. C. H. Merriam describes a rare and wonderful species of rabbit (*Lepus bairdi*) inhabiting the pine-regions about the head-waters of the Wind and Yellowstone Rivers, in Wyoming.<sup>792</sup> Mr. Merriam secured five specimens of this animal, "which . . . are the first individuals of the species that have been brought before the scientific world. One very curious fact is that *all the males have teats, and take part in suckling their young!* . . . Adult males had large teats full of milk, and the hair around the nipple of one was wet, and stuck to it, showing that, when taken, he had been engaged in nursing his young." In the Carthaginian account of the early voyages of Hanno, was found a description of "savage people . . . whose bodies were hairy and whom the interpreters called *gorillas*"; *ἀνθρώπων ἀγρίων*, as the text reads, clearly implying thereby that these

788. *Séance de l'Académie de Paris*, 13 Août, 1807.

789. Mollien: *Voyage dans l'intérieur de l'Afrique*, tome II, p. 210.

790. *The Popular Science Monthly*, May, 1876, p. 110: N. Y. Cf. Pliny: VII, 2.

791. Malte-Brun: *Géogr. Math.*, pp. 372, 373; Herodotus, IV, § 25.

792. F. V. Hayden: *U. S. Geol. Survey*, VI, p. 666.

'people' were monkeys. Until our present century the statement was considered an idle story, and Dodwell rejected altogether the authenticity of the manuscript and its contents.<sup>793</sup> The celebrated *Atlantis* is regarded by the latest modern commentator and translator of Plato's works as one of Plato's "noble lies."<sup>794</sup> Even the frank admission of the philosopher on the *Timaeus*, viz., "*they say*, that in their time . . . the inhabitants of this island (Poseidonis) preserved a tradition handed down by their ancestors concerning the existence of an Atlantic island of prodigious magnitude . . . etc.,"<sup>795</sup> does not save the great teacher from the imputation of falsehood by the 'infallible modern school.'

Among the great mass of peoples plunged deep in the superstitious ignorance of the medieval ages, there were but a few students of the Hermetic philosophy of old, who, profiting by what it had taught them, were enabled to forecast discoveries which are the boast of our present age; while at the same time the ancestors of our modern high-priests of the temple of the Holy Molecule were yet discovering the hoof-tracks of Satan in the simplest natural phenomenon. Says Professor A. Wilder: "Roger Bacon (sixteenth century), in his treatise on the *Admirable Force of Art and Nature*, devotes the first part of his work to natural facts. He gives us hints of gunpowder and predicts the use of steam as a propelling power. The hydraulic press, the diving bell and kaleidoscope are all described."<sup>796</sup>

The ancients speak of waters metamorphosed into blood; of blood-rain, of snow-storms during which the earth was covered to the extent of many miles with snow of blood. This fall of crimson particles has been proved, like everything else, to be but a natural phenomenon. It has occurred at different epochs, but the cause of it remains a puzzle until the present day.

De Candolle, one of the most distinguished botanists of this century, sought to prove in 1825, at the time when the waters of the lake of Morat had apparently turned into a thick blood, that the phenomenon could be easily accounted for. He attributed it to the development of myriads of those half-vegetable, half-infusorial animals which he terms *Oscillatoria rubescens*, and which form the link between animal and vegetable organisms.<sup>797</sup> Elsewhere we give an account of the red snow

793. The original was suspended in the temple of Saturn, at Carthage. Falconer gave a dissertation on it (Oxford, 1797), and agreed with Bougainville in referring it to the sixth century before the Christian era. Cf. Cory: *Ant. Frag.: Periplus of Hanno*.

794. Jowett: *Dialogues of Plato*, II, p. 591.

795. Proclus: *On the Timaeus*. Cf. Cory: *Ant. Frag.*, 'Atlantic and Panchaeon.'

796. *Alchemy, or the Hermetic Philosophy*.

797. See *Rerus Encyclopédique*, XXXIII, p. 676.

which Captain Ross observed in the Arctic regions. Many memoirs have been written on the subject by the most eminent naturalists, but no two of them agree in their hypotheses. Some call it "pollen powder of a species of pine"; others, small insects; and Professor Agardt confesses very frankly that he is at a loss either to account for the cause of such phenomena, or to explain the nature of the red substance.<sup>798</sup>

The unanimous testimony of mankind is said to be an irrefutable proof of truth; and upon what subject was testimony ever more unanimous than that for thousands of ages, among civilized people, as among the most barbarous, there has existed a firm and unwavering belief in magic? The latter implies a contravention of the laws of nature only in the minds of the ignorant; and if such ignorance is to be deplored in the ancient uneducated nations, why do not our civilized and *highly-educated* classes of fervent Christians deplore it also in themselves? The mysteries of the Christian religion have been no more able to stand a crucial test than biblical miracles. Magic alone, in the true sense of the word, affords a clew to the wonders of Aaron's rod, and the feats of the magi of Pharaoh, who opposed Moses; and it does that without either impairing the general truthfulness of the authors of the *Exodus*, or claiming more for the prophet of Israel than for others, or allowing the possibility of a single instance in which a 'miracle' can happen in contravention of the laws of nature. Out of many 'miracles,' we may select for our illustration that of the "river turned into blood." The text says: "Take thy *rod* and stretch out thine hand [with the *rod* in it] upon the waters, streams, etc. . . . that they may become blood."

We do not hesitate to say that we have seen the same thing repeatedly done on a small scale, the experiment not having been applied to a river in these cases. From the time of Van Helmont, who, in the seventeenth century, despite the ridicule to which he exposed himself, was willing to give the true directions for the so-called production of eels, frogs, and infusoria of various kinds, down to the champions of spontaneous generation of our own century, it has been known that such a quickening of germs is possible without calling in the aid of miracle to contravene natural law. The experiments of Pasteur and Spallanzani, and the controversy of the panspermists with the heterogenists — disciples of Buffon, among them Needham — have too long occupied public attention to permit us to doubt that beings may be called into existence whenever there is air and favorable conditions of moisture and temperature. The records of the official meetings of the Academy of Sciences of Paris<sup>799</sup>

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798. *Bulletin de la Soc. Géograph.*, VI, pp. 209-220.

799. See *Revue Encyclopédique*, XXXIII-IV, pp. 676-395.

contain accounts of frequent appearances of such showers of blood-red snow and water. These blood-spots were called *lepra testium*, and were only these lichen-infusoria. They were first observed in 786 and 959, in both of which years occurred great plagues. Whether these zoëcarps were plants or animals is undetermined to this day, and no naturalist would risk stating as a certainty to what division of organic nature they belong. No more can modern chemists deny that such germs can be quickened, in a congenial element, in an incredibly short space of time. Now, if chemistry has, on the one hand, found means of depriving the air of its floating germs, and under opposite conditions can develop these organisms, or allow them to develop, why could not the magicians of Egypt do so 'with their *enchantments*'? It is far easier to imagine that Moses, who, on the authority of Manetho, had been an Egyptian priest, and had learned all the secrets of the land of *Chemi*, produced 'miracles' according to natural laws, than that God Himself violated the established order of His universe. We repeat that we have seen this sanguification of water produced by Eastern adepts. It can be done in either of two ways: In one case the experimenter employed a magnetic rod strongly electrified, which he passed over a quantity of water in a metallic basin, following a prescribed process, which we have no right to describe more fully at present: the water threw up in about ten hours a sort of reddish froth, which after two hours more became a kind of lichen, like the *lepraria kermesina* of Baron Wrangel. It then changed into a blood-red jelly, which made of the water a crimson liquid that, twenty-four hours later, swarmed with living organisms. The second experiment consisted in thickly strewing the surface of a sluggish brook, having a muddy bottom, with the powder of a plant that had been dried in the sun and subsequently pulverized. Although this powder was seemingly carried off by the stream, some of it must have settled to the bottom, for on the following morning the water thickened at the surface and appeared covered with what de Candolle describes as *Oscillatoria rubescens*, of a crimson-red color, and which he believes to be the connecting link between vegetable and animal life.

Taking the above into consideration, we do not see why the learned alchemists and physicists — *physicists*, we say — of the Mosaic period should not also have possessed the natural secret of developing in a few hours myriads of a kind of these bacteria, whose spores are found in the air, the water, and most vegetable and animal tissues. The rod plays as important a part in the hands of Aaron and Moses as it did in all so-called 'magic mummeries' of kabalist-magicians in the middle ages, that are now considered superstitious foolery and charlatanism. The rod of Paracelsus (his kabalistic trident) and the famous wands of Albertus Magnus,

Roger Bacon, and Heinrich Khunrath, are no more to be ridiculed than the graduating-rod of our electro-magnetic physicians. Things which appeared preposterous and impossible to the ignorant quacks and even to learned scientists of the last century, now begin to assume the shadowy outlines of probability, and in many cases are accomplished facts. Nay, some learned quacks and ignorant scientists even begin to admit this truth.

In a fragment preserved by Eusebius, Porphyry, in his *Letter to Anebo*, appeals to Chaeremon, the 'hierogrammatist,' to prove that the doctrine of the magic arts, whose adepts "could terrify even the gods," was really countenanced by Egyptian sages.<sup>800</sup> Now, bearing in mind the rule of historical evidence propounded by Mr. Huxley in his Nashville address, two conclusions present themselves with irresistible force: First, Porphyry, being in such unquestioned repute as a highly moral and honorable man, not given to exaggeration in his statements, was incapable of telling a lie about this matter, and *did not lie*; and second, that being so learned in every department of human knowledge about which he treats,<sup>801</sup> it was most unlikely that he should be imposed upon as regards the magic 'arts,' and he was *not* imposed upon. Therefore, the doctrine of chances supporting the theory of Professor Huxley, compels us to believe, 1, That there were really such things as magic 'arts'; and, 2, That they were known and practised by the Egyptian magicians and priests, whom even Sir David Brewster concedes to have been men of profound scientific attainments.

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800. Cf. T. Taylor: *Iamblichus on the Mysteries, etc.*, pp. 1-16: London, 1895. Euseb.: *Praep. ev.*, III, V, XIV.

801. "Porphyry," says *Un dictionnaire classique* of Lemprière, "was a man of universal information, and, according to the testimony of the ancients, he excelled his contemporaries in the knowledge of history, mathematics, music, and *philosophy*."

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## CHAPTER XII

"You never hear the really philosophical defenders of the doctrine of uniformity speaking of *impossibilities* in nature. They never say what they are constantly charged with saying, that it is impossible for the Builder of the universe to alter his work. . . . No theory upsets them (the English clergy). . . . Let the most destructive hypothesis be stated *only in the language current among gentlemen*, and they look it in the face."

— TYNDALL: *Lecture on the Scientific Use of the Imagination*

"The world will have a religion of some kind, even though it should fly for it to the intellectual whoredom of Spiritualism." — TYNDALL: *Fragments of Science*

"But first on earth as vampire sent  
Thy corpse shall from its tomb be rent, . . .  
And suck the blood of all thy race." — LORD BYRON: *Giaour*

WE are now approaching the hallowed precincts of that Janus-god — the molecular Tyndall. Let us enter them barefoot. As we pass the sacred adyta of the temple of learning, we are nearing the blazing sun of the Huxleyocentric system. Let us cast down our eyes, lest we be blinded.

We have discussed the various matters contained in this book with such moderation as we could command in view of the attitude which the scientific and theological world has maintained for centuries toward those from whom they have inherited the broad foundations of all the actual knowledge which they possess. When we stand at one side and, as a spectator, see how much the ancients knew, and how much the moderns think they know, we are amazed that the unfairness of our contemporary schoolmen should pass undetected.

Every day brings new admissions of scientists themselves, and the criticisms of well-informed lay observers. We find the following illustrative paragraph in a daily paper:

"It is curious to note the various opinions which prevail among scientific men in regard to some of the most ordinary natural phenomena. The aurora is a notable case in point. Descartes considered it a meteor falling from the upper regions of the atmosphere. Halley attributed it to the magnetism of the terrestrial globe, and Dalton agreed with this opinion. Coates supposed that the aurora was derived from the fermentation of a matter emanating from the earth. Marion held it to be a consequence of a contact between the bright atmosphere of the sun and the atmosphere of our planet. Euler thought the aurora proceeded from the vibrations of the ether among the particles of the terrestrial atmosphere. Canton and Franklin regarded it as a purely electrical phenome-

non, and Parrot attributed it to the conflagration of hydrogen-carbonide escaping from the earth in consequence of the putrefaction of vegetable substances, and considered the shooting-stars as the initial cause of such conflagration. De la Rive and Oersted concluded it to be an electromagnetic phenomenon, but purely terrestrial. Olmsted suspected that a certain nebulous body revolved around the sun in a certain time, and that when this body came into the neighborhood of the earth, a part of its gaseous material mixed with our atmosphere, and that this was the origin of the phenomenon of the aurora." And so we might say of every branch of science.

Thus it would seem that even as to the most ordinary natural phenomena scientific opinion is far from being unanimous. There is not an experimentalist or theologian who, in dealing with the subtle relations between mind and matter, their genesis and ultimate nature, does not draw a magical circle, the plane of which he calls *forbidden ground*. Where faith permits a clergyman to go, he goes; for, as Tyndall says, "they do not lack the positive element — namely, the love of truth; but the negative element, the fear of error, preponderates." But the trouble is that their dogmatic creed weighs down the nimble feet of their intellect, as the ball and chain does the prisoner in the trenches.

As to the advance of scientists, their very learning, moreover, is impeded by these two causes — their constitutional incapacity to understand the spiritual side of nature, and their dread of public opinion. No one has said a sharper thing against them than Professor Tyndall, when he remarks, "in fact, the greatest cowards of the present day are not to be found among the clergy, but within the pale of science itself."<sup>802</sup> If there had been the slightest doubt of the applicability of this degrading epithet, it was removed by the conduct of Professor Tyndall himself; for, in his Belfast address, as President of the British Association, he not only discerned in matter "*the promise and potency* of every form and quality of life," but pictured science as "wresting from theology the entire domain of cosmological theory"; and then, when confronted with an angry public opinion, issued a revised edition of the address in which he modified his expression, substituting for the words "every form and quality of life," "*all terrestrial life*." This is more than cowardly — it is an ignominious surrender of his professed principles. At the time of the Belfast meeting Mr. Tyndall had two pet aversions — Theology and Spiritualism. What he thought of the former has been shown; the latter he called "a degrading belief." When hard pressed by the Church for alleged atheism, he made haste to disclaim the imputation and sue for

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802. *Fragments of Science*, 'On the Scientific Use of the Imagination.'

peace; but, as his agitated 'nervous centers' and 'cerebral molecules' had to equilibrate by expanding their force in some direction, he turns upon the helpless, because pusillanimous, spiritualists, and in his *Fragments of Science* insults their belief after this fashion: "The world will have a religion of some kind, even though it should fly for it to the intellectual whoredom of Spiritualism." What a monstrous anomaly, that some millions of intelligent persons should permit themselves to be thus reviled by a leader in science, who himself has told us that "the thing to be repressed both in science and out of it is 'dogmatism!'"

We will not encroach upon space by discussing the etymological value of the epithet. While expressing the hope that it may not be adopted in future ages by science as a *Tyndallism*, we will simply remind the benevolent gentleman of a very characteristic feature in himself. One of our most intelligent, honorable, and erudite spiritualists, an author of no small renown,<sup>803</sup> has pointedly termed this feature as "his [Tyndall's] simultaneous coquetry with opposite opinions." If we are to accept the epithet of Mr. Tyndall in all its coarse signification, it applies less to spiritualists, who are faithful to their belief, than to the atheistical scientist who quits the loving embraces of materialism to fling himself in the arms of a despised theism; only because he finds his profit in it.

We have seen how Magendie frankly confesses the ignorance of physiologists as to some of the most important problems of life, and how Fourié agrees with him. Professor Tyndall admits that the evolution-hypothesis does not solve, does not profess to solve, the ultimate mystery.

We have also given as much thought as our natural powers will permit to Professor Huxley's celebrated lecture *On the Physical Basis of Life*, so that what we may say in this volume as to the tendency of modern scientific thought may be free from ignorant misstatement. Compressing his theory within the closest possible limits, it may be formulated thus: Out of cosmic matter all things are created; dissimilar forms result from different permutations and combinations of this matter; matter has 'devoured spirit,' hence spirit does not exist; thought is a property of matter; existing forms die that others may take their place; the dissimilarity in organism is due only to varying chemical action in the same life-matter — all protoplasm being identical.

As far as chemistry and microscopy go, Professor Huxley's system may be faultless, and the profound sensation caused throughout the world by its enunciation can be readily understood. But its defect is that the thread of his logic begins nowhere, and ends in a void. He has made the best possible use of the available material. Given a universe crowded

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803. Epes Sargent. See his pamphlet, *Does Matter do it All?*

with molecules, endowed with active force, and containing in themselves the principle of life, and all the rest is easy; one set of inherent forces impels them to aggregate into worlds, and another to evolve the various forms of plant and animal organisms. But what gave the first impulse to those molecules and endowed them with that mysterious faculty of life? What is this occult property which causes the protoplasms of man, beast, reptile, fish, or plant, to differentiate, each ever evolving its own kind, and never any other? And after the physical body gives up its constituents to the soil and air, "whether fungus or oak, worm or man," what becomes of the life which once animated the frame?

Is the law of evolution, so imperative in its application to the method of nature, from the time when cosmic molecules are floating, to the time when they form a human brain, to be cut short at that point, and not allowed to develop more perfect entities out of this "pre-existent law of form"? Is Mr. Huxley prepared to assert the impossibility of man's attainment to a state of existence after physical death, in which he will be surrounded with new forms of plant and animal life, the result of new arrangements of now sublimated matter?<sup>804</sup> He acknowledges that he knows nothing about the phenomena of gravitation; except that as, in all human experience, "stones, unsupported, have fallen to the ground, there is no reason for believing that any stone so circumstanced will not fall to the ground." But he utterly repels any attempt to change this probability into a necessity, and in fact says: "I utterly repudiate and anathematize the intruder. Fact I know, and Law I know; but what is this Necessity, save an empty shadow of my own mind's throwing?"<sup>805</sup> It is this, only, that everything which happens in nature is the result of necessity, and a law once operative will continue to so operate indefinitely until it is neutralized by an opposing law of equal potency. Thus it is natural that the stone should fall to the ground in obedience to one force; and it is equally natural that it should not fall, or that having fallen, it should rise again in obedience to another force equally potent, with which Mr. Huxley may, or may not, be familiar. It is natural that a chair should rest upon the floor when once placed there, and it is equally natural (as the testimony of hundreds of competent witnesses

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804. In his *Essay on Classification* (§ xvii, pp. 97-99), Louis Agassiz, the great zoologist, remarks: "Most of the arguments in favor of the immortality of man apply equally to the permanency of this principle in other living beings. May I not add that a future life in which man would be deprived of that great source of enjoyment and intellectual and moral improvement which results from the contemplation of the harmonies of an organic world, would involve a lamentable loss? And may we not look to a spiritual concert of the combined worlds and *all* their inhabitants in the presence of their creator as the highest conception of paradise?"

805 *The Physical Basis of Life*, pp. 143-4.

shows) that it should rise in the air, untouched by any visible, mortal hand. Is it not Mr. Huxley's duty first to ascertain the reality of this phenomenon, and then invent a new scientific name for the force behind it?

"Fact I know," says Mr. Huxley, "and Law I know." Now by what means did he become acquainted with Fact and Law? Through his own senses, no doubt; and these vigilant servants enabled him to discover enough of what he considers truth to construct a system which, he himself confesses, "appears almost shocking to common sense." If his testimony is to be accepted as the basis for a general reconstruction of religious belief, when the evidence of his senses led only to a theory after all, why should not the cumulative testimony of millions of people as to the occurrence of phenomena which undermine the very foundations of his testimony be worthy of a like respectful consideration? Mr. Huxley is *not interested* in these phenomena, but these millions are; and while he has been digesting his "bread and mutton-protoplasms," to gain strength for still bolder metaphysical flights, they have been recognising the familiar handwriting of those they loved the best, traced by 'spiritual' hands, and discerning the shadowy *simulacra* of those who, having lived here, and passed through the change of death, give the lie to his pet theory.

So long as science will confess that her domain lies *within* the limits of these changes of matter; and that chemistry will certify that matter, by changing its form "from the solid or liquid to the gaseous condition," only changes from the visible to the *invisible*; and that, amid all these changes, the same quantity of matter remains, she has *no right* to dogmatize. She is incompetent to say either yea or nay, and must abandon the ground to persons more intuitional than her representatives.

High above all other names in his Pantheon of Nihilism, Mr. Huxley writes that of David Hume. He esteems that philosopher's great service to humanity to be his irrefragable demonstration of "the limits of philosophical inquiry," outside which lie the fundamental doctrines "of spiritualism" and other 'isms.' It is true that the tenth chapter of Hume's *Inquiry Concerning Human Understanding* was so highly esteemed by its author, that he considered that "with the wise and learned" it would be an "everlasting check to all kinds of superstitious delusion," which with him was simply a convenient term to represent a belief in some phenomena previously unfamiliar and by him arbitrarily classified as miracle. But, as Mr. Wallace justly observes, Hume's apothegm, that "a miracle is a violation of the laws of nature," is imperfect, for in the first place it assumes that we know all the laws of nature; and in the second, that an unusual phenomenon *is* a miracle. Mr. Wallace proposes that a miracle should be defined as: "any act or event necessari-

ly implying the existence and agency of superhuman intelligences." Now Hume himself says that "a uniform experience amounts to a proof," and Huxley, in this famous essay of his, admits that all we can know of the existence of the law of gravitation is that since, in all human experience, stones unsupported have fallen to the ground, there is no reason for believing that the same thing will not occur again, under the same circumstances, but, on the contrary, every reason to believe that it will.

If it were certain that the limits of human experience could never be enlarged, then there might be some justice in Hume's assumption that he was familiar with all that could happen under natural law, and some decent excuse for the contemptuous tone which marks all of Huxley's allusions to spiritualism. But, as it is evident from the writings of both these philosophers that they are ignorant of the possibilities of psychological phenomena, too much caution cannot be used in according weight to their dogmatic assertions. One would really suppose that a person who should permit himself such rudeness of criticism upon spiritualistic manifestations had qualified himself for the office of censor by an adequate course of study; but in a letter addressed to the London Dialectical Society, Mr. Huxley, after saying that he had no time to devote to the subject, and that it did not interest him, made the following confession, which shows us upon what slight foundation modern scientists sometimes form very positive opinions. "*The only case of spiritualism,*" he wrote, "*I ever had the opportunity of examining into* for myself, was as gross an imposture as ever came under my notice."

What would this protoplasmic philosopher think of a spiritualist who, having had but one opportunity to look through a telescope, and upon that sole occasion had had some deception played upon him by a tricky assistant at the observatory, should forthwith denounce astronomy as a 'degrading belief'? This fact shows that scientists, as a rule, are useful only as collectors of physical facts; their generalizations from them are often feebler and far more illogical than those of their lay critics. And this also is why they misrepresent ancient doctrines.

Professor Balfour Stewart pays a very high tribute to the philosophical intuition of Heraclitus, the Ephesian, who lived five centuries before our era; the 'crying' philosopher who declared that "fire was the great cause, and that all things were in a perpetual flux." "It seems clear," says the professor, "that Heraclitus must have had a vivid conception of the innate restlessness and energy of the universe, a conception allied in character to, and *only less precise* than that of modern philosophers who regard matter as essentially dynamical."<sup>806</sup> He considers the expression *fire* as very vague; and quite naturally, for the evidence is

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806. *The Conservation of Energy*, p. 133.

wanting to show that either Prof. Balfour Stewart (who seems less inclined to materialism than some of his colleagues) or any of his contemporaries understand in what sense the word fire was used.

Heraclitus' opinions about the origin of things were the same as those of Hippocrates. Both entertained the same views of a supreme power,<sup>807</sup> and, therefore, if their notions of primordial fire, regarded as a material force, in short, as one akin to Leibnitz's *dynamism*, were "less precise" than those of modern philosophers, a question which remains to be settled yet, on the other hand their metaphysical views of it were far more philosophical and rational than the one-sided theories of our present-day scholars. Their ideas of fire were precisely those of the later 'fire-philosophers,' the Rosicrucians, and the earlier Zoroastrians. They affirmed that the world was created of fire, the *divine spirit* of which was an omnipotent and omniscient god. Science has condescended to corroborate their claims as to the physical question.

Fire, in the ancient philosophy of all times and countries, including our own, has been regarded as a triple principle. As water comprises a visible fluid with invisible gases lurking within; and behind all, the spiritual principle of nature, which gives them their dynamic energy; so, in fire, they recognised: 1st, Visible flame; 2nd, Invisible, or astral fire — invisible when inert, but when active producing heat, light, chemical force, and electricity, the molecular powers; 3rd, Spirit. They applied the same rule to each of the elements; and everything evolved from their combinations and correlations, man included, was held by them to be triune. Fire, in the opinion of the Rosicrucians, who were but the successors of the theurgists, was the source, not only of the material atoms, but also of the forces which energize them. When a visible flame is extinguished it has disappeared, not only from the sight but also from the conception of the materialist, forever. But the Hermetic philosopher follows it through the "partition-world of the knowable, across and out on the other side into the unknowable," as he traces the disembodied human spirit, "vital spark of heavenly flame," into the Aethereum, beyond the grave.<sup>808</sup>

This point is too important to be passed by without a few words of comment. The attitude of physical science toward the spiritual half of the cosmos is perfectly exemplified in her gross conception of fire. In this, as in every other branch of science, her philosophy does not contain one sound plank: every one is honeycombed and weak. The works of her own authorities, teeming with humiliating confessions, give us the

807. Diog. Laertius: *Vita Heracl.*, vi.

808. See the works of Robertus de Fluctibus (Robert Fludd); and *The Rosicrucians*, by Hargrave Jennings, ch. xxiv, etc.

right to say that the floor upon which they stand is so unstable that at any moment some new discovery, by one of their own number, may knock away the props and let them all fall in a heap together. They are so anxious to drive spirit out of their conceptions that, as Balfour Stewart says: "There is a tendency to rush into the opposite extreme, and to work physical conceptions to an excess." He utters a timely warning in adding: "Let us be cautious that, in avoiding Scylla, we do not rush into Charybdis. For the universe has more than one point of view, and there are possibly regions which will not yield their treasures to the most determined physicists, armed only with kilograms and meters and standard clocks."<sup>809</sup> In another place he confesses: "We know nothing, or next to nothing, of the ultimate structure and properties of matter, whether organic or inorganic."<sup>810</sup>

As to the other great question — we find in Macaulay a still more unreserved declaration: "As to the question, what becomes of man after death — we do not see that a highly educated European, left to his unassisted reason, is more likely to be in the right than a Blackfoot Indian. Not a single one of the many sciences in which we surpass the Blackfoot Indians throws the smallest light on the state of the soul after the animal life is extinct. In truth, all the philosophers, ancient and modern, who have attempted, without the help of revelation, to prove the immortality of man, from Plato down to Franklin, appear to us to have failed deplorably."<sup>811</sup>

There are revelations of the spiritual senses of man which may be trusted far more than all the sophistries of materialism. What was a demonstration and a success in the eyes of Plato and his disciples is now considered the overflow of a spurious philosophy and a failure. The scientific methods are reversed. The testimony of the men of old, who were nearer to truth, for they were nearer to the spirit of nature — the only aspect under which the Deity will allow itself to be viewed and understood — and their demonstrations, are rejected. Their speculations — if we must believe the modern thinkers — are but the expression of a redundancy of the unsystematic opinions of men unacquainted with the scientific method of the present century. They foolishly based the little they knew of physiology on well-demonstrated psychology, while the scholar of our day bases psychology — of which he confesses himself utterly ignorant — on physiology, which to him is as yet a closed book, and has not even a method of its own, as Fournié tells us. As to the last objection in Macaulay's argument, it was answered by Hippocrates centuries ago: "All knowledge, all arts are to be found in nature," he

809. *The Conservation of Energy*, p. 136.

810. *Ibid.*, p. 2. 811. *Essays*; 'Ranke.'

says; "if we question her *properly* she will reveal to us the truths which pertain to each of these and to ourselves. What is nature in operation but the very divinity itself manifesting its presence? How are we to interrogate her; and how is she to answer us? We must proceed with *faith*, with the firm assurance of discovering at last the whole of the truth; and nature will let us know her answer, through our *inner sense*, which with the help of our knowledge of a certain *art or science*, reveals to us the truth so clearly that further doubt becomes impossible." <sup>812</sup>

Thus, in the case in hand, the instinct of Macaulay's Blackfoot Indian is more to be trusted than the most instructed and developed reason, as regards man's *inner sense* which assures him of his immortality. Instinct is the universal endowment of nature by the Spirit of the Deity itself; reason, the slow development of our physical constitution, an evolution of our adult material brain. Instinct, as a divine spark, lurks in the unconscious nerve-center of the ascidian, and manifests itself at the first stage of action of its nervous system as what the physiologist terms the reflex action. It exists in the lowest classes of the acephalous animals as well as in those that have distinct heads; it grows and develops according to the law of the double evolution, physically and spiritually; and entering upon its conscious stage of development and progress in the cephalous species already endowed with a sensorium and symmetrically-arranged ganglia, this reflex action, whether men of science term it *automatic*, as in the lowest species, or *instinctive*, as in the more complex organisms which act under the guidance of the sensorium and the stimulus originating in distinct sensation, is still one and the same thing. It is the *divine instinct* in its ceaseless progress of development. This instinct of the animals, which act from the moment of their birth each in the confines prescribed to them by nature, and which know how, save in accident proceeding from a higher instinct than their own, to take care of themselves unerringly — this instinct may, for the sake of exact definition, be termed automatic; but it must have either within the animal which possesses it or *without*, something's or someone's *intelligence* to guide it.

This belief, instead of clashing with the doctrine of evolution and gradual development held by eminent men of our day, on the contrary simplifies and completes it. It can readily dispense with special creation for each species; for, where the first place must be allowed to formless spirit, form and material substance are of a secondary importance. Each perfected species in the physical evolution only affords more scope to the directing intelligence to act within the improved nervous system.

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812. P. J. G. Cabanis: *Histoire de la médecine*.

The artist will display his waves of harmony better on a royal Erard than he could have done on a spinet of the sixteenth century. Therefore whether this *instinctive* impulse was directly impressed upon the nervous system of the first insect, or each species has gradually had it developed in itself by instinctively mimicking the acts of its like, as the more perfected doctrine of Herbert Spencer has it, is immaterial to the present subject. The question concerns *spiritual* evolution only. And if we reject this hypothesis as unscientific and undemonstrated, then will the physical aspect of evolution have to follow it to the ground in its turn, because the one is as undemonstrated as the other, and the spiritual intuition of man is not allowed to dovetail the two, under the pretext that it is 'unphilosophical.' Whether we wish it or not, we will have to fall back on the old query of Plutarch's *Symposiacs*, whether it was the bird or the egg which first made its appearance.

Now that the Aristotelean authority is shaken to its foundations with that of Plato; and our men of science reject every authority — nay hate it, except each his own; and the general estimate of human collective wisdom is at the lowest discount, mankind, headed by science itself, is still irrepressibly drawing back to the starting-point of the oldest philosophies. We find our idea perfectly expressed by a writer in the *Popular Science Monthly*. "The gods of sects and specialities," says Osgood Mason, "may perhaps be failing of their accustomed reverence, but, in the mean time, there is dawning on the world, with a softer and serener light, the conception, imperfect though it still may be, of a conscious, originating, all-pervading active soul — the 'Over-Soul,' the Cause, the Deity; unrevealed through human form or speech, but filling and inspiring every living soul in the wide universe according to its measure: *whose temple is Nature*, and whose worship is admiration." This is pure Platonism, Buddhism, and the exalted but just views of the earliest Aryans in their deification of nature. And such is the expression of the ground-thought of every Theosophist, kabalist, and occultist in general; and if we compare it with the quotation from Hippocrates, which precedes the above, we shall find in it exactly the same thought and spirit.

To return to our subject. The child lacks reason, it being as yet latent in him; and meanwhile he is inferior to the animal as to instinct proper. He will burn or drown himself before he learns that fire and water destroy and are dangerous for him; while the kitten will avoid both instinctively. The little instinct the child possesses fades away as reason, step by step, develops itself. It may be objected, perhaps, that instinct cannot be a spiritual gift, because animals possess it in a higher degree than man, and animals have *no souls*. Such a belief is erroneous and based upon very insecure foundations. It came from the fact that

the inner nature of the animal could be fathomed still less than that of man, who is endowed with speech and can display to us his psychological powers.

But what proofs other than negative have we that the animal is without a surviving, if not immortal, soul? On strictly scientific grounds we can adduce as many arguments *pro* as *contra*. To express it more clearly, neither man nor animal can offer either proof or disproof of the survival of their souls after death. And from the point of view of scientific experience, it is impossible to bring that which has no objective existence under the cognisance of any exact law of science. But Descartes and Du Bois-Reymond have exhausted their imaginations on the subject, and Agassiz could not realize such a thing as a future existence not shared by the animals we loved, and even by the vegetable kingdom which surrounds us. And it is enough to make one's feelings revolt against the justice postulated for the First Cause to hear it asserted that while a heartless, cold-blooded villain has been endowed with an immortal spirit, the noble, honest dog — often self-denying unto death; that protects the child or master he loves at the peril of his life; that never forgets him, but starves himself on his grave; the animal in whom the sense of justice and generosity are sometimes developed to an amazing degree — will be annihilated! No, away with the civilized reason which suggests such heartless partiality! Better, far better, to cling to one's *instinct* in such a case, and believe with the Indian of Pope, whose "untutored mind" can only picture to himself a heaven where

"... admitted to that equal sky,  
His faithful dog shall bear him company."

Space fails us to present the speculative views of certain ancient and medieval occultists upon this subject. Suffice it that they antedated Darwin, embraced more or less all his theories on natural selection and the evolution of species, and largely extended the chain at both ends. Moreover, these philosophers were explorers as daring in psychology as in physiology and anthropology. They never turned aside from the double parallel-path traced for them by their great master Hermes. "As above, so below," was ever their axiom; and their physical evolution was traced out simultaneously with the spiritual one.

On one point, at least, our modern biologists are quite consistent: unable, as yet, to demonstrate the existence of a distinct individual soul in animals, they deny it to man. Reason has brought them to the brink of Tyndall's "impassable chasm" between mind and matter; instinct alone can teach them to bridge it. When in their despair of ever being

able to fathom the mystery of life, they will have come to a dead stop, their instinct may reassert itself and take them across the hitherto fathomless abyss. This is the point which Professor John Fiske and the authors of *The Unseen Universe* seem to have reached; and Wallace, the anthropologist and ex-materialist, to have been the first courageously to step over. Let them push boldly on till they discover that it is not spirit that dwells in matter, but *matter* which clings temporarily to spirit; and that the latter alone is an eternal, imperishable abode for all things visible and invisible.

Esoteric philosophers held that everything in nature is but a materialization of spirit. The Eternal First Cause, they said, is both latent spirit and matter from the beginning. "In the beginning was the word . . . and the word was God." While conceding the idea of such a God to be an unthinkable abstraction to human reason, they claimed that the unerring human instinct grasped it as a reminiscence of something concrete to it though intangible to our physical senses. With the first idea, which emanated from the double-sexed and hitherto-inactive Deity, the first motion was communicated to the whole universe, and the electric thrill was instantaneously felt throughout the boundless space. Spirit begat force, and force matter; and thus the latent deity manifested itself as a creative energy.

When; at what point of the eternity; or how? the question must always remain unanswered, for human reason is unable to grasp the great mystery. But, though spirit-matter was from all eternity, it was in the latent state; the evolution of our visible universe must have had a beginning. To our feeble intellect, this beginning may seem so remote as to appear to us eternity itself — a period inexpressible in figures or language. Aristotle argued that the world was eternal, and that it will always be the same; that one generation of men has always produced another, without ever having had a beginning that could be determined by our intellect. In this his teaching, in its exoteric sense, clashed with that of Plato, who taught that "there was a time when mankind did not perpetuate itself"; but in spirit both the doctrines agreed, as Plato adds immediately: "This was followed by the *earthly human* race, in which the primitive history was gradually forgotten and man sank deeper and deeper"; and Aristotle says: "If there has been a first man he must have been born without father or mother — which is repugnant to nature. For there could not have been a first egg to give a beginning to birds, or there should have been a first bird which gave a beginning to eggs; for a bird comes from an egg." The same he held good for all species, believing, with Plato, that everything, before it appeared on earth, had first its being in spirit.

This mystery of first creation, which was ever the despair of science, is unfathomable, unless we accept the doctrine of the Hermetists. Though matter is co-eternal with spirit, that matter is certainly not our visible, tangible, and divisible matter, but its extreme sublimation. Pure spirit is but one remove higher. Unless we allow man to have been evolved out of this primordial spirit-matter, how can we ever come to any reasonable hypothesis as to the genesis of animate beings? Darwin begins his evolution of species at the lowest point and traces upward. His only mistake may be that he applies his system at the wrong end. Could he remove his quest from the visible universe into the invisible, he might find himself on the right path. But then he would be following in the footsteps of the Hermetists.

That our philosophers — positivists — even the most learned among them, never understood the spirit of the mystic doctrines taught by the old philosophers — Platonists — is evident from that most eminent modern work, *The History of the Conflict between Religion and Science*. Professor Draper begins his fifth chapter by saying that "the Pagan Greeks and Romans believed that the *spirit* of man resembles his bodily form, varying its appearance with his variations, and growing with his growth." What the ignorant masses thought is a matter of little consequence, though even they could never have indulged in such speculations taken *à la lettre*. As to Greek and Roman philosophers of the Platonic school, they believed no such thing of the *spirit* of man, but applied the above doctrine to his soul, or psychical nature, which, as we have previously shown, is not the divine spirit.

Aristotle, in his philosophical deduction *On Dreams*, shows this doctrine of the twofold soul, or soul and spirit, very plainly. "It is necessary for us to ascertain in what portion of the soul dreams appear," he says.<sup>as</sup> All the ancient Greeks believed not only a double, but even a triple soul to exist in man. And even Homer we find terming the animal soul, or the astral soul, called by Mr. Draper 'spirit,' *θυμός*, and the divine one *νοῦς* — the name by which Plato also designated the higher spirit.

The Hindū Jainas conceive the soul, which they call *Jīva*, to have been united from all eternity to even two sublimated ethereal bodies, one of which is invariable and consists of the divine powers of the *higher* mind; the other variable and composed of the grosser passions of man, his sensual affections, and terrestrial attributes. When the soul becomes purified after death it joins its *Vaikārika* (or divine) spirit, and becomes a god. The followers of the *Vedas*, the learned Brāhmaṇas, explain the same doctrine in the *Vedānta*. The soul, according to their teaching, as a portion of the divine universal spirit or immaterial mind, is capable of

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813. *Parva naturalia*, s. v. *De divinatione per somnum*.

uniting itself with the essence of its highest Entity. The teaching is explicit; the *Vedānta* affirms that whoever attains the thorough *knowledge of his god* becomes a god while yet in his mortal body, and acquires supremacy over all things.

Quoting from the Vedic theology the verse which says: "There is in truth but one Deity, the Supreme Spirit; he is of the same nature as the soul of man," Mr. Draper shows the Buddhistic doctrines as reaching Eastern Europe through Aristotle.<sup>814</sup> We believe the assertion unwarranted, for Pythagoras, and after him Plato, taught them long before Aristotle. If subsequently the later Platonists accepted in their dialectics the Aristotelean arguments on emanation, it was merely because his views coincided in some respect with those of the Oriental philosophers. The Pythagorean numbers of harmony and Plato's esoteric doctrines on creation are inseparable from the Buddhistic doctrine of emanation; and the great aim of the Pythagorean philosophy, namely, to free the astral soul from the fetters of matter and sense, and make it thereby fit for an eternal contemplation of spiritual things, is a theory identical with the Buddhistic doctrine of final absorption. It is the Nirvāna, interpreted in its right sense; a metaphysical tenet that just begins to be suspected now by our latest Sanskrit scholars.

If the doctrines of Aristotle have exercised on the later Neo-Platonists such a 'dominating influence,' how is it that neither Plotinus, nor Porphyry, nor Proclus, ever accepted his theories on dreams and prophetic soul-visions? While Aristotle held that most of those who prophesy have "diseases of madness"<sup>815</sup> — thus furnishing some American plagiarists and specialists with a few reasonable ideas to disfigure — the views of Porphyry, hence those of Plotinus, were quite the reverse. In the most vital questions of metaphysical speculations Aristotle is constantly contradicted by the Neo-Platonists. Furthermore, either the Buddhistic Nirvāna is not the nihilistic doctrine, as it is now represented to be, or the Neo-Platonists did not accept it in this sense. Surely Mr. Draper will not take upon himself to affirm that either Plotinus, Porphyry, Iamblichus, or any other philosopher of their mystic school, did not believe in the soul's immortality? To say that either of them sought ecstasy as a "fore-taste of absorption into the universal mundane soul," in the sense in which the Buddhist Nirvāna is understood by every Sanskrit scholar, is to wrong these philosophers. Nirvāna is not, as Mr. Draper has it, a "re-absorption in the *Universal Force*, eternal rest, and bliss"; but, when taken literally by the said scholars, means the blowing out, *the extinction*, complete *annihilation*, and not absorption.<sup>816</sup> No one, so far as we know,

814. *Conflict, etc.*, ch. v, pp. 121-2.

815. *Problemata*, s. v. *De staibus*, § 21.

816. See Max Müller: *Chips, etc.*; 'Meaning of Nirvana,' II.

has ever taken upon himself to ascertain the *true* metaphysical meaning of this word, which is not to be found, even in the *Lankāvatāra*,<sup>817</sup> which gives the different interpretations of Nirvāna by the Brāhmaṇas-Tīrthikas. Therefore one who reads this passage in Mr. Draper's work, and bears in mind but the usually-accepted meaning of Nirvāna, will naturally suppose that Plotinus and Porphyry were *nihilists*. Such a page in the *Conflict* gives us a certain right to suppose either that, 1, the learned author desired to place Plotinus and Porphyry on the same plane with Giordano Bruno, whom he makes, very erroneously, an atheist; or that, 2, he never took the trouble of studying the lives of these philosophers and their views.

Now, for one who knows Professor Draper, even by reputation, the latter supposition is simply absurd. Therefore we must think, with deep regret, that his desire was to misrepresent their religious aspirations. It is decidedly an awkward thing for modern philosophers, whose sole aim seems to be the elimination of the ideas of God and the immortal spirit from the mind of humanity, to have to treat with historical impartiality the most celebrated of the Pagan Platonists. To have to admit, on the one hand, their profound learning, their genius, their achievements in the most abstruse philosophical questions, and therefore their sagacity; and, on the other, their unreserved adhesion to the doctrine of immortality, of the final triumph of spirit over matter, and their implicit faith in God and the gods, or spirits; in the return of the *dead*, apparitions, and other 'spiritual' matters, is a dilemma from which academical human nature could not reasonably be expected to extricate itself so easily.

The plan resorted to by Lempière,<sup>818</sup> in such an emergency as the above, is coarser than Professor Draper's, but equally effective. He charges the ancient philosophers with deliberate falsehood, trickery, and credulity. After painting to his readers Pythagoras, Plotinus, and Porphyry as marvels of learning, morality, and accomplishments; as men eminent for personal dignity, purity of lives, and self-abnegation in the pursuit of divine truths, he does not hesitate to rank "this celebrated philosopher" (Pythagoras) among impostors; while to Porphyry he attributes "credulity, lack of judgment, and dishonesty." Forced by the facts of history to give them their just due in the course of his narrative, he displays his bigoted prejudice in the parenthetical comments which he allows himself. From this antiquated writer of the last century we learn that a man may be honest, and at the same time an impostor; pure, virtuous, and a great philosopher, and yet dishonest, a liar, and a fool!

We have shown elsewhere that the 'secret doctrine' does not concede

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817. See extract, translated by Burnouf, in his *Introduction à l'histoire du bouddhisme indien*, p. 514.

818. *Un dictionnaire classique*; 1797.

immortality to all men alike. "The eye would never see the sun, if it were not of the nature of the sun," said Plotinus. Only "through the highest purity and chastity shall we approach nearer to God, and receive in the contemplation of Him the true knowledge and insight," writes Porphyry. If the human soul has neglected during its life-time to receive its illumination from its Divine Spirit, our *personal* God, then it becomes difficult for the gross and sensual man to survive for a great length of time his physical death. No more than the misshapen monster can live long after its physical birth, can the soul, once that it has become too material, exist after its birth into the spiritual world. The viability of the astral form is so feeble that the particles cannot cohere firmly when once it is slipped out of the unyielding capsule of the external body. Its particles, gradually obeying the disorganizing attraction of universal space, finally fly asunder beyond the possibility of reaggregation. Upon the occurrence of such a catastrophe, the individual ceases to exist; his glorious Augoeides has left him. During the intermediary period between his bodily death and the disintegration of the astral form, the latter, bound by magnetic attraction to its ghastly corpse, prowls about and sucks vitality from susceptible victims. The man having shut out of himself every ray of the divine light, is lost in darkness, and therefore clings to the earth and the earthly.

No astral soul, even that of a pure, good and virtuous man, is immortal in the strictest sense; "from elements it was formed — to elements it must return." Only, while the soul of the wicked vanishes and is absorbed without redemption, that of every other person, even moderately pure, simply changes its ethereal particles for still more ethereal ones; and, while there remains in it a spark of the *Divine*, the individual man, or rather, his personal *ego*, cannot die. "After death," says Proclus, "the soul [the spirit] continueth to linger in the aërial body [astral form], till it is entirely purified from all angry and voluptuous passions . . . then doth it put off by a *second dying* the aërial body as it did the earthly one. Whereupon, the ancients say that there is a celestial body always joined with *the soul*, and which is *immortal, luminous, and star-like*."

But, we will now turn from our digression to consider further the question of *instinct* and *reason*. The former, according to the ancients, proceeded from the divine, the latter from the purely human. One is the product of the senses, a sagaciousness shared by the lowest animals, even those who have no reason — it is the *αἰσθητικόν*; the other is the product of the reflective faculties — *νοητικόν*, denoting judiciousness and human intellectuality. Therefore, an animal devoid of reasoning powers has in its inherent instinct an unerring faculty which is simply that spark of the divine which lurks in every particle of inorganic

matter — itself materialized spirit. In the Jewish Kabala the second and third chapters of *Genesis* are explained thus: When the second Adam is created "out of the dust," matter has become so gross that it reigns supreme. Out of its lusts evolves woman, and Lilith has the better of spirit. The Lord God, "walking in the garden in *the cool of the day*" (the sunset of spirit, or divine light obscured by the shadows of matter), curses not only those who have committed the sin, but even the ground itself, and all living things — the tempting serpent-matter above all.

Who but the kabalists are able to explain this seeming act of injustice? How are we to understand this cursing of all created things, innocent of any crime? The allegory is evident. The curse inheres in matter itself. Henceforth, it is doomed to struggle for purification against its own grossness; the latent spark of divine spirit, though smothered, is still there; and its invincible attraction upward compels it to struggle in pain and labor to free itself. Logic shows us that as all matter had a common origin, it must have attributes in common, and as the vital and divine spark is in man's material body, so it must lurk in every subordinate species. The latent mentality which, in the lower kingdoms is recognised as semi-consciousness, consciousness, and instinct, is largely subdued in man. Reason, the outgrowth of the physical brain, develops at the expense of instinct — the flickering reminiscence of a once divine omniscience — spirit. Reason, the badge of the sovereignty of physical man over all other physical organisms, is often put to shame by the instinct of an animal. As his brain is more perfected than that of any other creature, its emanations must naturally produce the highest results of mental action; but reason avails only for the consideration of material things; it is incapable of helping its possessor to a knowledge of spirit. In losing instinct, man loses his intuitional powers, which are the crown and ultimatum of instinct. Reason is the clumsy weapon of the scientists — intuition the unerring guide of the seer. Instinct teaches plant and animal their seasons for the procreation of their species, and guides the dumb brute to find his appropriate remedy in the hour of sickness. Reason — the pride of man — fails to check the propensities of his matter, and brooks no restraint upon the unlimited gratification of his senses. Far from leading him to be his own physician, its subtle sophistries lead him too often to his own destruction.

Nothing is more demonstrable than the proposition that the perfection of matter is reached at the expense of instinct. The zoophyte attached to the submarine rock, opening its mouth to attract the food that floats by, shows, proportionately with its physical structure, more instinct than the whale. The ant, with its wonderful architectural, social,

and political abilities, is inexpressibly higher in the scale than the subtle royal tiger watching its prey. "With awe and wonder," exclaims Du Bois-Reymond, "must the student of nature regard that microscopic molecule of nervous substance which is the seat of the laborious, constructive, orderly, loyal, dauntless soul of the ant!"

Like everything else which has its origin in psychological mysteries, instinct has been too long neglected in the domain of science. "We see what indicated the way to man to find relief for all his physical ailings," says Hippocrates. "It is the instinct of the earlier races, when cold reason had not as yet obscured man's inner vision. . . . Its indication must never be disdained, for it is to instinct alone that we owe our first remedies."<sup>819</sup> Instantaneous and unerring cognition of an omniscient mind, instinct is in everything unlike the finite reason; and in the tentative progress of the latter, the god-like nature of man is often utterly engulfed, whenever he shuts out from himself the divine light of intuition. The one crawls, the other flies; reason is the power of the man, intuition the prescience of the woman!

Plotinus, the pupil of the great Ammonius Saccas, the chief founder of the Neo-Platonic school, taught that human knowledge had three ascending steps: opinion, science, and *illumination*. He explained it by saying that "the means or instrument of opinion is sense, or perception; of science, dialectics; of illumination, *intuition* [or divine instinct]. To the last, *reason* is subordinate: it is absolute knowledge founded on the identification of the mind with the object known."

Prayer opens the spiritual sight of man, for prayer is desire, and desire develops WILL; the magnetic emanations proceeding from the body at every effort — whether mental or physical — produce self-magnetization and ecstasy. Plotinus recommended solitude for prayer, as the most efficient means of obtaining what is asked; and Plato advised those who prayed to "remain silent in the presence of the divine ones, till they remove the cloud from thy eyes, and enable thee to see *by the light which issues from themselves*." Apollonius always isolated himself from men during the 'conversation' he held with God, and whenever he felt the necessity for divine contemplation and prayer, he wrapped himself, head and all, in the drapery of his white woolen mantle. "When thou prayest *enter into thine inner chamber*, and having shut thy door, pray to thy Father in secret," says the Nazarene, the pupil of the Essenes.

Every human being is born with the rudiment of the inner sense called *intuition*, which may be developed into what the Scotch know as 'second sight.' All the great philosophers, who, like Plotinus, Por-

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819. See P. J. G. Cabanis: *Histoire de la médecine*.

phyry, and Iamblichus, employed this faculty, taught the doctrine. "There is a faculty of the human mind," writes Iamblichus, "which is superior to all which is born or begotten. Through it we are enabled to attain union with the superior intelligences, to be transported beyond the scenes of this world, and to partake of the higher life and peculiar powers of the heavenly ones."<sup>820</sup>

Were there no *inner sight* or intuition, the Jews would never have had their *Bible*, nor the Christians Jesus. What both Moses and Jesus gave to the world was the fruit of their intuition or illumination. What their subsequent elders and teachers allowed the world to understand was — dogmatic misrepresentations, too often blasphemy.

To accept the *Bible* as a 'revelation' and nail belief to a literal translation, is worse than absurdity — it is a blasphemy against the Divine majesty of the 'Unseen.' If we had to judge of the Deity, and the world of spirits, by the *Bible's* human interpreters, now that philology proceeds with giant-strides on the fields of comparative religions, belief in God and the soul's immortality could not withstand the attacks of *reason* for one century more. That which supports the faith of man in God and a spiritual life to come is *intuition*: that divine outcome of our inner-self, which defies the mummeries of the Roman Catholic priest, and his ridiculous idols; the thousand and one ceremonies of the Brāhmaṇa and his idols; and the Jeremiads of the Protestant preacher, and his desolate and arid creed, with no idols, but a boundless hell and damnation hooked on at the end. Were it not for this intuition, undying though often wavering because so clogged with matter, human life would be a parody and humanity a fraud. This ineradicable feeling of the presence of some one *outside* and *inside* ourselves is one that no dogmatic contradictions, nor external form of worship, can destroy in humanity, let scientists and clergy do what they may. Moved by such thoughts of the boundlessness and impersonality of the Deity, Gautama-Buddha, the Hindū Christ, exclaimed: "As the four rivers which fall in the Ganges lose their names as soon as they mingle their waters with the holy river, so all who believe in Buddha cease to be Brāmanas, Kshatriyas, Vaiśyas, or Sūdras!"

The *Old Testament* was compiled and arranged from oral tradition; the masses never knew its real meaning, for Moses was ordered to impart the 'hidden truths' but to his seventy elders on whom the 'Lord' put the *spirit* which was upon the legislator. Maimonides, whose authority and whose knowledge of the sacred history can hardly be rejected, says: "Whoever shall find out the true sense of the book of *Genesis* ought to take care not to divulge it. . . . If a person should discover the *true meaning of it* by himself, or by the aid of another, then he ought to

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820. Iamblichus' *Life of Pythagoras*, etc., xxix, etc. (Thos. Taylor).

be silent; or, if he speaks of it, he ought to speak of it but obscurely and in an enigmatical manner."

This confession, that what is written in the Holy Writ is but an allegory, was made by other Jewish authorities besides Maimonides; for we find Josephus<sup>821</sup> stating that Moses "philosophized" (spoke riddles in figurative allegory) when writing the book of *Genesis*. Therefore modern science, by neglecting to unriddle the true sense of the *Bible*, and by allowing the whole of Christendom to go on believing in the dead-letter of the Jewish theology, tacitly constitutes herself the confederate of the fanatical clergy. She has no right to ridicule the records of a people who never wrote them with the idea that they would receive such a strange interpretation at the hands of an inimical religion. That their holiest texts should be turned against them and that the dead men's bones could have smothered the spirit of truth, is the saddest feature of Christianity!

"The gods exist," says Epicurus, "but they are *not* what the rabble, οἱ τολλοί, suppose them to be."<sup>822</sup> And yet Epicurus, judged as usual by superficial critics, is set down and paraded as a materialist.

But neither the great First Cause nor its emanation — human, immortal spirit — have left themselves 'without a witness.' Mesmerism and modern spiritualism are there to attest the great truths. For over fifteen centuries, thanks to the blindly-brutal persecutions of those great vandals of early Christian history, Constantine and Justinian, ancient wisdom slowly degenerated until it gradually sank into the deepest mire of monkish superstition and ignorance. The Pythagorean 'knowledge of things that are'; the profound erudition of the Gnostics; the world- and time-honored teachings of the great philosophers — all were rejected as doctrines of Antichrist and Paganism, and committed to the flames. With the last seven wise men of the Orient, the remnant group of the Neo-Platonists—Hermeias, Priscianus, Diogenes, Eulalius, Damascius, Simplicius and Isidorus—who fled from the fanatical persecutions of Justinian to Persia, the reign of wisdom closed. The books of Thoth (or Hermes Trismegistus), which contain within their sacred pages the spiritual and physical history of the creation and progress of our world, were left to mould in oblivion and contempt for ages. They found no interpreters in Christian Europe; the Philaletheans, or wise 'lovers of the truth,' were no more; they were replaced by the light-fleers, the tonsured and hooded monks of Papal Rome, who dread truth, in whatever shape and from whatever quarter it appears, if it but clashes in the least with their dogmas.

As to skeptics — this is what Professor Alexander Wilder remarks of

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821. Preface to the *Antiquities*, § 4.

822. Diog. Laert.: *Lives of the Philosophers*, 'Epicurus,' § xxvii.

them and their followers, in his sketch of *New Platonism and Alchemy*: "A century has passed since the compilers of the French *Encyclopaedia* infused skepticism into the blood of the civilized world, and made it disreputable to believe in the actual existence of anything that cannot be tested in crucibles or demonstrated by critical reasoning. Even now, it requires candor as well as courage to venture to treat upon a subject which has been for many years discarded and contemned, because it has not been well or correctly understood. The person must be bold who accounts the Hermetic philosophy to be other than a pretense of science, and so believing, demands for its enunciation a patient hearing. Yet its professors were once the princes of learned investigation, and heroes among common men. Besides, nothing is to be despised which men have reverently believed; and disdain for the earnest convictions of others is itself the token of ignorance and of an ungenerous mind."

And now, encouraged by these words from a scholar who is neither a fanatic nor a conservative, we will recall a few things reported by travellers as having been seen by them in Tibet and India, and which are treasured by the natives as practical proofs of the truth of the philosophy and science handed down by their forefathers.

First we may consider that most remarkable phenomenon in the temples of Tibet, the accounts of which have reached Europe from eye-witnesses other than Catholic missionaries — whose testimony we will exclude for obvious reasons. Early in the present century a Florentine scientist, a skeptic and a correspondent of the French Institute, having been permitted to penetrate in disguise to the hallowed precincts of a Buddhist temple, where the most solemn of all ceremonies was taking place, relates the following as having been seen by himself. An altar is ready in the temple to receive the resuscitated Buddha, found by the initiated priesthood, and recognised by certain secret signs to have reincarnated himself in a new-born infant. The baby, but a few days old, is brought into the presence of the people and reverentially placed upon the altar. Suddenly rising into a sitting posture, the child begins to utter in a loud, manly voice, the following sentences: "I am Buddha, I am his spirit; and I, Buddha, your Dalai-Lama, have left my old, decrepit body, at the temple of . . . and selected the body of this young babe as my next earthly dwelling." Our scientist, being finally permitted by the priests to take, with due reverence, the baby in his arms, and carry it away to such a distance from them as to satisfy him that no ventriloquial deception is being practised, the infant looks at the grave Academician with eyes that "make his flesh creep," as he expresses it, and repeats the words he had previously uttered. A detailed account of this adventure, attested with the signature of this eye-witness, was forwarded to Paris,

but the members of the Institute, instead of accepting the testimony of a scientific observer of acknowledged credibility, concluded that the Florentine *was either suffering under an attack of sunstroke*, or had been deceived by a clever trick of acoustics.

Although, according to Mr. Stanislas Julien, the French translator of the sacred Chinese texts, there is a verse in the *Lotus*<sup>823</sup> which says that "A Buddha is as difficult to be found as the flowers of *Udumbara* and *Paldā*," if we are to believe several eye-witnesses, such a phenomenon does happen. Of course its occurrence is rare, for it happens only on the death of every great *Dalai-Lama*; and these venerable gentlemen live proverbially long lives.

The poor Abbé Huc, whose works of travel in Tibet and China are so well-known, relates the same fact of the resuscitation of Buddha. He adds, furthermore, the curious circumstance that the baby-oracle makes good his claim to being an old mind in a young body by giving to those who ask him, "and who knew him in his past life, the most exact details of his anterior earthly existence."<sup>824</sup>

It is worthy of notice that Des Mousseaux, who expatiates at length on the phenomenon, attributing it as a matter of course to the Devil, gravely remarks that the fact that the Abbé had been unfrocked (*défroqué*) "is an accident which I confess scarcely tends to strengthen our confidence." In our humble opinion this little circumstance strengthens it all the more.

The Abbé Huc had his work placed on the *Index* for the truth he told about the similarity of the Buddhistical and the Roman Catholic rites. He was moreover suspended in his missionary work for being too *sincere*.

If this example of infant prodigy stood alone, we might reasonably indulge in some hesitation as to accepting it; but, to say nothing of the Camisard prophets of 1707, among whom was the boy of fifteen months described by Jacques Dubois, who spoke in good French "as though God were speaking through his mouth"; and of the Cévennes babies, whose speaking and prophesying were witnessed by the first savants of France — we have instances in modern times of quite as remarkable a character. *Lloyd's Weekly Newspaper*, for March 1875, contained an account of the following phenomenon: "At Saar-Louis, France, a child was born. The mother had just been confined, the midwife was holding forth garrulously 'on the blessed little creature,' and the friends were congratulating the father on his luck, when somebody asked what time it was. Judge of the surprise of all on hearing the new-born babe reply distinctly 'Two o'clock!' But this was nothing to what followed.

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823. *Le lotus de la bonne loi*, by E. Burnouf, translated from the Sanskrit.

824. *Travels in Tartary, Thibet and China*, I, viii.

The company were looking on the infant, with speechless wonder and dismay, when it opened its eyes, and said: 'I have been sent into the world to tell you that 1875 will be a good year, but that 1876 will be a year of blood.' Having uttered this prophecy it turned on its side and expired, aged half-an-hour."

We are not aware that this prodigy has received official authentication by the civil authority — of course we should look for none from the clergy, since no profit or honor was to be derived from it — but even if a respectable British commercial journal had not been responsible for the story, the outcome has given it special interest. The year 1876 just passed (we write in February, 1877) was emphatically, and, from the standpoint of March 1875, unexpectedly — a year of blood. In the Danubian principalities was written one of the bloodiest chapters of the history of war and rapine — a chapter of outrages of Moslem upon Christian that has scarcely been paralleled since Catholic soldiers butchered the simple natives of North and South America by tens of thousands, and Protestant Englishmen waded to the Imperial throne of Delhi, step by step, through rivers of blood. If the Saar-Louis prophecy was merely a newspaper sensation, still the turn of events elevated it into the rank of a fulfilled prediction; 1875 *was* a year of great plenty, and 1876, to the surprise of everybody, a year of carnage.

But even if it should be found that the baby-prophet never opened its lips, the instance of the Jencken infant still remains to puzzle the investigator. This is one of the most surprising cases of mediumship. The child's mother is the famous Kate Fox, its father H. D. Jencken, M. B. I., Barrister-at-law, in London. He was born in London, in 1873, and before he was three months old showed evidences of spirit-mediumship. Rappings occurred on his pillow and cradle, and also on his father's person, when he held the child in his lap and Mrs. Jencken was absent from home. Two months later a communication of twenty words, exclusive of signature, was written through his hand. A gentleman, a Liverpool solicitor, named J. Wason, was present at the time, and united with the mother and nurse in a statement which was published in the London *Medium and Daybreak* of May 8th, 1874. The professional and scientific rank of Mr. Jencken make it in the highest degree improbable that he would lend himself to a deception. Moreover the child was within such easy reach of the Royal Institution, of which his father is a member, that Professor Tyndall and his associates had no excuse for neglecting to examine and inform the world about this psychological phenomenon.

The sacred baby of Tibet being so far away, they find their most convenient plan to be a flat denial, with hints of sunstroke and acoustical machinery. As for the London baby, the affair is still easier; let them

wait until the child has grown up and learned to write, and then deny the story point-blank!

In addition to other travelers, the Abbé Huc gives us an account of that wonderful tree of Tibet called the *Kounboum*; that is to say, the tree of the 10,000 images and characters. It will grow in no other latitude, although the experiment has sometimes been tried; and it cannot even be multiplied from cuttings. The tradition is that it sprang from the hair of one of the *avatāras* (the Lama *Tson-kha-pa*), one of the incarnations of Buddha. But let the Abbé Huc tell the rest of the story: "Each of its leaves, in opening, bears either a letter or a religious sentence, written in sacred characters, and these letters are, of their kind, of such a perfection that the type-foundries of Didot contain nothing to excel them. Open those leaves which vegetation is about to unroll, and you will there discover, on the point of appearing, the letters or the distinct words which are the marvel of this unique tree! Turn your attention from the leaves of the plant to the bark of its branches, and new characters will meet your eyes! Do not allow your interest to flag; raise the layers of this bark, and still OTHER CHARACTERS will show themselves below those whose beauty had surprised you. For do not fancy that these superposed layers repeat the same *printing*. No, quite the contrary; for each lamina you lift presents to view its distinct type. How, then, can we suspect jugglery? I have done my best in that direction to discover the slightest trace of human trick, and my baffled mind could not retain the slightest suspicion."<sup>825</sup>

We shall add to M. Huc's narrative the statement that the characters which appear upon the different portions of the Kounboum are in the Senzar (or language of the Sun) characters (ancient Sanskrit); and that the sacred tree, in its various parts, contains *in extenso* the whole history of the creation, and in substance the sacred books of Buddhism. In this respect it bears the same relation to Buddhism as the pictures in the Temple of Dendera, in Egypt, do to the ancient faith of the Pharaohs. The latter are briefly described by Professor W. B. Carpenter, President of the British Association, in his Manchester Lecture on Egypt. He makes it clear that the Jewish book of *Genesis* is nothing more than an expression of the early Jewish ideas, based upon the pictorial records of the Egyptians among whom they lived. But he does not make it clear, except inferentially, whether he believes either the Dendera pictures or the Mosaic account to be an allegory or a pretended historical narrative. How a scientist who had devoted himself to the most superficial investigation of the subject can venture to assert that the ancient Egyptians

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825. *Travels in Tartary, Thibet, etc.*, II, ii; cf. Des Mousseaux:  
*La magie au XIX<sup>e</sup> siècle*, p. 113.

had the same ridiculous notions about the world's instantaneous creation as the early Christian theologians, passes comprehension! How can he say that because the Dendera picture happens to represent their cosmogony in one allegory, they intended to show the scene as occurring in six minutes or six millions of years? It may as well indicate allegorically six successive epochs or aeons, or eternity, as six days. Besides, the *Books of Hermes* certainly give no color to the charge, and the *Avesta* specifically names six periods, each embracing thousands of years instead of days. Many of the Egyptian hieroglyphics contradict Dr. Carpenter's theory, and Champollion has avenged the ancients in many particulars. From what has gone before, it will, we think, be clear to the reader that the Egyptian philosophy had no room for any such crude speculations, if the Hebrews themselves ever believed them; their cosmogony viewed man as the result of evolution, and his progress as marked by immensely lengthened cycles. But to return to the wonders of Tibet.

Speaking of pictures, the one described by Huc as hanging in a certain lamasery may fairly be regarded as one of the most wonderful in existence. It is a simple canvas without the slightest mechanical apparatus attached, as the visitor may prove by examining it at his leisure. It represents a moon-lit landscape, but the moon is not at all motionless and dead; quite the reverse, for, according to the abbé, one would say that our moon herself, or at least her living double, lighted the picture. Each phase, each aspect, each movement of our satellite, is repeated in her *fac-simile*, in the movement and progress of the moon in the sacred picture. "You see this planet in the painting ride as a crescent, or full, shine brightly, pass behind the clouds, peep out or set, in a manner corresponding in the most extraordinary way with the real luminary. It is, in a word, a most servile and resplendent reproduction of the pale queen of the night, which received the adoration of so many people in the days of old."<sup>826</sup>

When we think of the astonishment that would inevitably be felt by one of our self-complacent academicians at seeing such a picture — and it is by no means the only one, for they have such pictures in other parts of Tibet and Japan also, which represent the sun's movements — when we think, we say, of his embarrassment at knowing that if he ventured to tell the unvarnished truth to his colleagues, his fate would probably be like that of poor Huc, and that he would be flung out of the academical chair as a liar or a lunatic, we cannot help recalling the anecdote of Tycho Brahe, given by Humboldt in his *Kosmos*.<sup>827</sup>

"One evening," says the great Danish astronomer, "as according

826. See Abbé Huc's conversations given by Des Mousseaux: *Le magie au XIX<sup>e</sup> siècle*, p. 114.

827. Vol. III, p. 168 (ch. iv).

to my usual habit I was considering the celestial vault, to my indescribable amazement I saw, close to the zenith in Cassiopea, a radiant star of extraordinary size. Struck with astonishment, I knew not whether I could believe my own eyes. Some time after that I learned that in Germany cartmen, and other persons of the lower classes, had repeatedly warned the scientists that a great apparition could be seen in the sky, which fact afforded both the press and public one more opportunity to indulge in their usual raillery against the men of science who, in the cases of several antecedent comets, had not predicted their appearance."

From the days of the earliest antiquity the Brâhmanas were known to be possessed of wonderful knowledge in every kind of magic arts. From Pythagoras, the first philosopher who studied wisdom with the Gymnosophists, and Plotinus, who was initiated into the mystery of uniting one's self with the Deity through abstract contemplation, down to the modern adepts, it was well known that in the land of the Brâhmanas and Gautama Buddha the sources of 'hidden' wisdom are to be sought. It is for future ages to discover this grand knowledge and accept it, whereas now it is regarded as a low superstition. What did any one, even the greatest scientists, know of India, Tibet, and China, until the last quarter of this century? That most untiring scholar, Max Müller, tells us that before then not a single original document of the Buddhist religion had been accessible to European philologists; that fifty years ago "there was not a single scholar who could have translated a line of the *Veda*, a line of the *Zend-Avesta*, or a line of the Buddhist *Tripitaka*," let alone other dialects or languages.<sup>828</sup> And even now that science is in possession of various sacred texts, what they have are but very incomplete editions of these works, and *nothing*, positively nothing of the secret sacred literature of Buddhism. And the little that our Sanskrit scholars have got hold of, and which at first was termed by Max Müller a dreary "jungle of religious literature — the most excellent hiding-place for Lamas and Dalai-Lamas," is now beginning to shed a faint light on the primitive darkness. We find this scholar stating that that which appeared at the first glance into the labyrinth of the religions of the world, all darkness, self-deceit, and vanity, begin to assume another form. "It sounds," he writes, "like a degradation of the very name of religion, to apply it to the wild ravings of Hindû Yogins, or the blank blasphemies of Chinese Buddhists. But, as we slowly and patiently wend our way through the dreary prisons, our own eyes seem to expand, and we perceive a glimmer of light, where all was darkness at first."<sup>829</sup>

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828. *Chips from a German Workshop*, I, p. 23.

829. *Ibid.*, I, p. 181.

As an illustration of how little even the generation which directly preceded our own was competent to judge the religions and beliefs of the several hundred million Buddhists, Brāhmaṇas, and Pārsis, let the student consult the advertisement of a scientific work published in 1829 by a Professor Dunbar, the first scholar who has undertaken to demonstrate that the *Sanskrit* is derived from the *Greek*. It appeared under the following title:

*"An Inquiry into the structure and affinity of the Greek and Latin languages; with occasional comparisons of the Sanscrit and Gothic; with an Appendix, in which THE DERIVATION OF THE SANSCRIT FROM THE GREEK is endeavoured to be established. By George Dunbar, F. R. S. E., and Professor of Greek in the University of Edinburgh. Price, 18s."*<sup>20</sup>

Had Max Müller happened to fall from the sky at that time, among the scholars of the day, and with his present knowledge, we should like to have compiled the epithets which would have been bestowed by the learned academicians upon the daring innovator! One who, classifying languages genealogically, says that "Sanskrit, as compared to Greek and Latin, is an elder sister . . . the earliest deposit of Aryan speech."

And so we may naturally expect that in 1976 the same criticisms will be justly applied to many a scientific discovery, now deemed conclusive and final by our scholars. That which is now termed the superstitious *verbage* and gibberish of mere heathens and savages, composed many thousands of years ago, may be found to contain the master-key to all religious systems. The cautious sentence of Augustine, a favorite name in Max Müller's lectures, which says that "there is no false religion which does not contain some elements of truth," may yet be triumphantly proved correct; the more so as, far from being original with the Bishop of Hippo, it was borrowed by him from the works of Ammonius Saccas, the great Alexandrian teacher.

This 'god-taught' philosopher, the *theodidaktos*, had repeated these same words to exhaustion, in his numerous works some 140 years before Augustine. Acknowledging Jesus as "an excellent man, and the friend of God," he always maintained that his design was not to abolish the intercourse with gods and daemons (spirits), but simply to purify the ancient religions; that "the religion of the multitude went hand in hand with philosophy, and with her had shared the fate of being by degrees corrupted and obscured with mere human conceits, superstition, and lies: that it ought therefore to be brought back to its *original purity* by purging it of this dross and expounding it upon philosophical principles; and

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230. *The Classical Journal*, XL, pp. 107, 348.

that the whole which Christ had in view was to reinstate and restore to its primitive integrity the wisdom of the ancients.”<sup>831</sup>

It was Ammonius who first taught that every religion was based on one and the same truth; which is the wisdom found in the Books of Thoth (Hermes Trismegistus), from which books Pythagoras and Plato had learned all their philosophy. And the doctrines of Hermes he affirmed to have been identical with the earliest teachings of the Brâhmanas — embodied in the oldest *Vedas*. “The name Thoth,” says Professor Wilder, “means a college or assembly,”<sup>832</sup> and “it is not improbable that the books were so named as being the collected oracles and doctrines of the sacerdotal fraternity of Memphis. Rabbi Wise had suggested a similar hypothesis in relation to the divine utterances recorded in the Hebrew Scripture. But the Indian writers assert that during the reign of king Kansa, *Yadus [Judeans?]*, or a sacred tribe, left India and migrated to the West, carrying the four *Vedas* with them. There was certainly a great resemblance between the philosophical doctrines and religious customs of the Egyptians and Eastern Buddhists; but whether the Hermetic books and the four *Vedas* were identical, is not now known.”

But one thing is certainly known, and that is, that before the word philosopher was first pronounced by Pythagoras at the court of the king of the Philiassians, the ‘secret doctrine’ or wisdom was identical in every country. Therefore it is in the oldest texts — those least polluted by subsequent forgeries — that we have to look for the truth. And now that philology has possessed itself of Sanskrit texts which may be boldly affirmed to be documents by far antedating the Mosaic Bible, it is the duty of the scholars to present the world with truth, and *nothing but the truth*. Without regard to either skeptical or theological prejudice, they are bound to examine impartially both documents — the oldest *Vedas* and the *Old Testament*, and then decide which of the two is the original *Sruti* or *Revelation*, and which but the *Smriti*, which, as Max Müller shows, only means recollection or *tradition*.

Origen writes that the Brâhmanas were always famous for the wonderful cures which they performed by certain words;<sup>833</sup> and in our own age we find Orioli, a learned corresponding member of the French Institute,<sup>834</sup> corroborating the statement of Origen in the third century, and that of Léon du Vair of the sixteenth. The latter wrote: “There are also persons, who upon pronouncing a certain sentence, a *charm*, walk barefooted on red, burning coals, and on the points of sharp *knives* stuck in the

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831. Mosheim: *An Eccles. Hist.*, Cent. II, Part II, ch. i, §§ 8, 9.

832. *New Platonism and Alchemy*: Albany, 1869.

833. Origen: *Contra Celum*.

834. *Fatti relativi al mesmerismo*, pp. 88-93.

ground; and, once poised on them, *on one toe*, they will lift up in the air a heavy man or any other burden of considerable weight. They will tame wild horses likewise, and the most furious bulls, with a single word.”<sup>835</sup>

This word is to be found in the *Mantras* of the Sanskrit *Vadas*, say some adepts. It is for the philologists to decide for themselves whether there is such a word in the *Vadas*. So far as human evidence goes, it would seem that such magic words do exist.

It appears that the reverend fathers of the Order of Jesuits have picked up many such tricks in their missionary travels. Baldinger gives them full credit for it. The *tschamping* — a Hindū word, from which the modern word *shampooing* is derived — is a well-known magical manipulation in the East Indies. The native *sorcerers* use it with success to the present day, and it is from them that the father Jesuits derived their wisdom.

Camerarius, in his *Horae Subsecivae*,<sup>836</sup> narrates that once upon a time there existed a great rivalry of ‘miracles’ between the Austin friars and the Jesuits. A disputation having taken place between the father-general of the Austin friars, who was very learned, and the general of the Jesuits, who was very *unlearned*, but full of *magical* knowledge, the latter proposed to settle the question by trying their subordinates, and finding out which of them would be the readiest to obey his superiors. Thereupon, turning to one of his Jesuits, he said: “Brother Mark, our companions are cold; I command you, in virtue of the holy obedience you have sworn to me, to bring here instantly out of the kitchen fire, and in your hands, some burning coals, that they may warm themselves over your hands.” Father Mark instantly obeyed, and brought in both his hands a supply of red, burning coals, and held them till the company present had all warmed themselves, after which he took them back to the kitchen hearth. The general of the Austin friars found himself crest-fallen, for none of his subordinates would obey him so far as that. The triumph of the Jesuits was thus accomplished.

If the above is looked upon as an anecdote unworthy of credence, we may inquire of the reader what is to be thought of some modern ‘mediums,’ who perform similar actions while *entranced*. The testimony of several highly respectable and trustworthy witnesses, such as Lord Adair and Mr. S. C. Hall, is unimpeachable. ‘Spirits,’ the spiritualists will argue. Perhaps so, in the case of American and English *fire-proof* mediums; but not so in Tibet and India. In the West a ‘sensitive’ has to be entranced before being rendered invulnerable by the presiding ‘guides,’ and we defy any ‘medium’ in his or her normal physical state

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835. Léon du Vair: *Trois livres des charmes, &c.*, II, ii: Paris, 1583. Cf. *Le magie au XIX<sup>e</sup> siècle*, p. 307.  
836. Frankfort, 1658.

to bury the arms to the elbows in glowing coals. But in the East, whether the performer be a holy lama or a mercenary sorcerer (the latter class being generally termed 'jugglers') he needs no preparation or abnormal state to be able to handle fire, red-hot pieces of iron, or melted lead. We have seen in Southern India these 'jugglers' keep their hands in a furnace of burning coals until the latter were reduced to cinders. During the religious ceremony of *Siva-Râtri*, or the vigil-night of *Siva*, when the people spend whole nights in watching and praying, some of the *Sivaites* called in a Tamil juggler, who produced the most wonderful phenomena by simply summoning to his help a spirit whom they call *Kutti-Sâttan* — the little *demon*. But, far from allowing people to think he was *guided* or 'controlled' by this gnome — for it was a gnome, if it was anything — the man, while crouching over his fiery pit, proudly rebuked a Catholic missionary, who took his opportunity to inform the bystanders that the miserable sinner 'had sold himself to Satan.' Without removing his hands and arms from the burning coals within which he was coolly refreshing them, the Tamil only turned his head and gave one arrogant look at the flushed missionary. "My father and my father's father," he said, "had this 'little one' at their command. For two centuries the *Kutti* is a faithful servant in our home, and now, sir, you would make people believe that *he* is my master! But they know better." After this, he quietly withdrew his hands from the fire, and proceeded with other performances.

As for the wonderful powers of prediction and clairvoyance possessed by certain Brâhmanas, they are well known to every European resident of India. If these upon their return to 'civilized' countries laugh at such stories, and sometimes even deny them outright, they only impugn their own good faith, not the fact. Those Brâhmanas live principally in 'sacred villages' and secluded places, principally on the western coast of India. They avoid populated cities, and especially Europeans, and it is but rarely that the latter can succeed in making themselves intimate with the 'seers.' It is generally thought that the circumstance is due to their religious observance of the caste; but we are firmly convinced that in many cases this is not so. Years, perhaps centuries, will roll away before the real reason is ascertained.

As to the lower castes — some of which are termed by the missionaries devil-worshipers, notwithstanding the pious efforts on the part of the Catholic missionaries to spread in Europe heart-rending reports of the misery of these people 'sold to the Arch-Enemy,' and like efforts, perhaps only a trifle less ridiculous and absurd, of Protestant missionaries — the word devil, in the sense understood by Christians, has for them no meaning. They believe in good and bad spirits; but they neither worship nor dread any 'devil.' Their 'worship' is simply a ceremonial precaution

against 'terrestrial' and *human* spirits, whom they dread far more than the millions of elementals of various forms. They use all kinds of music, incense, and perfumes, in their efforts to drive away the 'bad spirits' (the elementary). In this case, they are no more to be ridiculed than the well-known scientist, a firm spiritualist, who suggested the keeping of vitriol and powdered niter in the room to keep away 'unpleasant spirits'; and no more than he, are they wrong in so doing; for the experience of their ancestors, extending over many thousands of years, has taught them how to proceed against this vile 'spiritual horde.' That they are *human* spirits is shown by the fact that very often they try to humor and propitiate the '*larvae*' of their own daughters and relatives, when they have reason to suspect that the latter did not die in the odor of sanctity and chastity. Such spirits they name '*Kanni*,' *bad virgins*. The case was noticed by several missionaries; Rev. E. Lewis,<sup>237</sup> among others. But these pious gentlemen usually insist upon it that they worship devils, whereas they do nothing of the sort; for they merely try to remain on good terms with them in order to be left unmolested. They offer them cakes and fruit, and various kinds of food which they liked while alive, for many of them have experienced the wickedness of these returning 'dead ones,' whose persecutions are sometimes dreadful. On this principle likewise they act toward the spirits of all wicked men. They leave on their tombs, if they were buried, or near the place where their remains were burnt, food and liquors, with the object of keeping them near these places, and with the idea that these vampires will be prevented thereby from returning to their homes. This is no worship; it is rather a '*spiritualism*' of a practical sort. Until 1861 there prevailed a custom among the Hindus of mutilating the feet of executed murderers, under the firm belief that thereby the disembodied soul would be prevented from wandering and doing more mischief. Subsequently they were prohibited by the police from continuing the practice.

Another good reason why the Hindus should not worship the 'Devil' is that they have no word to convey such a meaning. They call these spirits *pūttam*, which answers rather to our 'spook,' or malicious imp; another expression they use is *pey* and the Sanskrit *pītācha*, both meaning ghosts or 'returning ones' — perhaps goblins, in some cases. The *pūttam* are the most terrible, for they are literally 'haunting spooks,' who return on earth to torment the living. They are believed to visit generally the places where their bodies were burnt. The 'fire' or 'Siva-spirits' are identical with the Rosicrucian *gnomes* and *salamanders*; for they are pictured as dwarfs of a fiery appearance, living in

earth and fire. The Ceylonese demon called *Dewal* is a stout smiling female figure with a white Elizabethan frill around the neck and a red jacket.

As Dr. Warton justly observes: "There is no character more strictly Oriental than the dragons of romance and fiction; they are intermixed with every tradition of early date and of themselves confer a species of illustrative evidence of origin." In no writings are these characters more marked than in the annals of Buddhism; these record particulars of the *Nâgas*, or kingly snakes, inhabiting the cavities under the earth, corresponding with the abodes of Tiresias and the Greek seers, a region of mystery and darkness, wherein revolves much of the system of divination and oracular response connected with inflation, or a sort of possession, designating the spirit of Python himself, the dragon-serpent slain by Apollo. But the Buddhists no more believe in the devil of the Christian system — that is, an entity as distinct from humanity as the Deity itself — than do the Hindus. Buddhists teach that there are inferior gods who have been men either on this or another planet, but still who were *men*. They believe in the *Nâgas*, who had been *sorcerers* on earth, *bad people*, and who give the power to other bad and yet living men to blight all the fruit they look upon, and even human lives. When a Singhalese has the reputation that if he looks on a tree or on a person both will wither and die, he is said to have the *Nâga-Râja*, or king-serpent on him. The whole endless catalog of bad spirits are not *devils* in the sense the Christian clergy want us to understand, but merely *spiritually incarnated* sins, crimes, and human thoughts, if we may so express it. The blue, green, yellow, and purple god-demons, like the inferior gods of Jugandere, are more of the nature of presiding genii, and many are as good and beneficent as the *Nat* deities themselves, although the *Nats* reckon in their numbers giants, evil genii and the like, which inhabit the desert of Mount Jugandere.

The true doctrine of Buddha says that the demons, when nature produced the sun, moon, and stars, *were human beings*, but, on account of their sins, they fell from the state of felicity. If they commit greater sins, they suffer greater punishments, and condemned men are reckoned by them among the *devils*; while, on the contrary, *demons who die* (elemental spirits) and are born or incarnated as men, and commit no more sin, can arrive at the state of celestial felicity. Which is a demonstration, remarks Edward Upham, in his *History and Doctrine of Buddhism*, that all beings, divine as well as human, are subject to the laws of transmigration, which are operative on all, according to a scale of moral deeds. This faith, then, is a complete test of a code of moral enactments and motives, applied to the regulation and government of man;

an experiment, he adds, "which renders the study of Buddhism an important and curious subject for the philosopher."

The Hindus believe, as firmly as the Servians or Hungarians, in vampires. Furthermore, their doctrine is that of Piéart, the famous French spiritist and mesmerizer, whose school flourished some dozen years ago. "The fact of a specter returning to suck human blood," says this doctor,<sup>838</sup> "is not so inexplicable as it seems, and here we appeal to the spiritualists who admit the phenomenon of *bicorporeity* or *soul-duplication*. The hands which we have pressed . . . these 'materialized' limbs, so palpable . . . prove clearly *how much is possible for astral specters under favorable conditions.*"

The honorable physician expresses the theory of the kabalists. The *Shadim* are the lowest of the spiritual orders. Maimonides, who tells us that his countrymen were *obliged* to maintain an intimate intercourse with their departed ones, describes the feast of blood they held on such occasions. They dug a hole, and *fresh blood* was poured in, over which was placed a table; after which the 'spirits' came and answered all their questions.<sup>839</sup>

Piéart, whose doctrine was founded on that of the theurgists, expresses a warm indignation against the superstition of the clergy which requires, whenever a corpse is suspected of vampirism, that a stake should be driven through the heart. So long as the astral form is not entirely liberated from the body there is a liability that it may be forced by magnetic attraction to re-enter it. Sometimes it will be only half-way out, when the corpse, which presents the appearance of death, is buried. In such cases the terrified astral soul violently re-enters its casket; and then one of two things happens — either the unhappy victim will writhe in the agonizing torture of suffocation, or, if he had been grossly material, he becomes a vampire. The bicorporeal life begins; and these unfortunate buried cataleptics sustain their miserable lives by causing their astral bodies to rob the living of their life-blood. The aethereal form can go wherever it pleases; and so long as it does not break the link which attaches it to the body, it is at liberty to wander about, either visible or invisible, and feed on human victims. "According to all appearance, this 'spirit' then transmits through a mysterious and invisible cord of connexion, which perhaps some day may be explained, the results of the suction to the material body which lies inert at the bottom of the tomb, aiding it, in a manner, to perpetuate the state of catalepsy."<sup>840</sup>

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838. Piéart: *Revue Spiritualiste*, chapter on 'Vampirism,' IV, p. 64.

839. Maimonides: *Abodah Zarah*, 12 Abah, 11 Abth.

840. Piéart: *Revue Spiritualiste*, IV, p. 313.

Briere de Boismont gives a number of such cases, fully authenticated, which he is pleased to term "hallucinations."<sup>841</sup> A recent inquest, says a French paper, "has established that in 1871 two corpses were submitted to the infamous treatment of popular superstition, at the instigation of the clergy . . . O blind prejudice!" But Piérart, quoted by Des Mousseaux, who stoutly maintains the fact of vampirism, exclaims: "Blind, you say? Yes, blind, as much as you like. But whence sprang these prejudices? Why are they perpetuated in all ages, and in so many countries? After a crowd of facts of vampirism so often proved, should we say that there are no more and that they never had a foundation? Nothing comes of nothing. Every belief, every custom springs from facts and causes which gave it birth. If one had never seen appear, in the bosom of families of certain countries, beings clothing themselves in the shape of the familiar dead, coming thus to suck the blood of one or of several persons, and if the death of the victims by emaciation had not followed, one would never have gone to disinter the corpses in cemeteries; and we should never have had attested the incredible fact of persons buried for several years being found with the corpse soft, flexible, the eyes open, with rosy complexions, the mouth and nose full of blood, and the fact of the blood running in torrents under blows, from wounds, and when decapitated."<sup>842</sup>

One of the most important examples of vampirism figures in the private letters of the philosopher, the Marquis d'Argens; and, in the *Revue Britannique*, for March 1837, the English traveler Pashley describes some that came under his notice in the island of Candia. Dr. Jobard, the anti-Catholic and anti-spiritual Belgian savant, testifies to similar experiences.<sup>843</sup>

"I will not examine," wrote Huet, the Bishop of Avranches, "whether the facts of vampirism, which are constantly being reported, are true, or the fruit of a popular error; but it is certain that they are testified to by so many authors, able and trustworthy, and *by so many eye-witnesses*, that no one ought to decide upon the question without a good deal of caution."<sup>844</sup>

The Chevalier Des Mousseaux, who went to great pains to collect materials for his demonological theory, brings the most thrilling instances to prove that all such cases are produced by the Devil, who uses graveyard corpses with which to clothe himself, and roams at night sucking people's blood. Methinks we could do very well without bringing this dusky personage upon the scene. If we are to believe at all in the return

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841. *Des hallucinations*, pp. 338-9, etc. (1845).      842. Piérart: *Revue Spiritualiste*, IV, pp. 313-4.      843. *Ibid.*, pp. 61, 104, 105. Cf. *Hauts phén. magie*, p. 199.  
844. *Huetiana*, p. 81: Paris, 1822.

of 'spirits,' there are plenty of wicked sensualists, misers, and sinners of other descriptions — especially suicides — who could have rivaled the Devil himself in malice in his best days. It is quite enough to be actually forced to believe in what we do see and *know to be a fact*, namely 'spirits,' without adding to our Pantheon of ghosts the Devil — whom nobody ever saw.

Still, there are interesting particulars to be gathered in relation to vampirism, since belief in this phenomenon has existed in all countries, from the remotest ages. The Slavonian nations, the Greeks, the Wallachians, and the Servians would rather doubt the existence of their enemies, the Turks, than the fact that there are vampires. The *broucoldk*, or *vourdalak*, as the latter are called, are but too-familiar guests at the Slavonian fireside. Writers of the greatest ability, men as full of sagacity as of high integrity, have treated of the subject and believed in it. Whence, then, such a *superstition*? Whence that unanimous credence throughout the ages, and whence that identity in details and similarity of description as to that one particular phenomenon which we find in the testimony — generally sworn evidence — of peoples foreign to each other and differing widely concerning other *superstitions*?

"There are," says Dom Calmet, a skeptical Benedictine monk of the last century, "two different ways to destroy the belief in these pretended ghosts. . . . The first would be to *explain* the prodigies of vampirism by physical causes. The second way is to *deny totally* the truth of all such stories; and the latter plan would be undoubtedly the most certain, as the most wise."<sup>84</sup>

The first way — that of explaining it by physical, though occult causes — is the one adopted by the Piérart school of mesmerism. It is certainly not the spiritualists who have a right to doubt the plausibility of this explanation. The second plan is that adopted by scientists and skeptics. They deny point-blank. As Des Mousseaux remarks, there is no better or surer way, and none exacts less of either philosophy or science.

The specter of a village herdsman, near Kodom, in Bavaria, began appearing to several inhabitants of the place, and either in consequence of their fright or some other cause, every one of them died during the following week. Driven to despair, the peasants disinterred the corpse, and pinned it to the ground with a long stake. The same night he appeared again, plunging people into convulsions of fright, and suffocating several of them. Then the village authorities delivered the body into the hands of the executioner, who carried it to a neighboring field and burned it. "The corpse," says Des Mousseaux, quoting Dom

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845. Dom Calmet: *Apparitions, etc.*, II, p. 47: Paris, 1751;  
*Les hauts phén. de la magie*, p. 195.

Calmet, "howled like a madman, kicking and tearing as if he had been alive. When he was run through again with sharp-pointed stakes, he uttered piercing cries, and vomited masses of crimson blood. The apparitions of this specter ceased only after the corpse had been reduced to ashes."<sup>846</sup>

Officers of justice visited the places said to be so haunted; the bodies were exhumed, and in nearly every case it was observed that the corpse suspected of vampirism looked healthy and rosy, and the flesh was in no way decaying. The objects which had belonged to these ghosts were observed moving about the house without any one touching them. But the legal authorities generally refused to resort to cremation and beheading before they had observed the strictest rules of legal procedure. Witnesses were summoned to appear, and evidence was heard and carefully weighed. After that the exhumed corpses were examined; and if they exhibited the unequivocal and characteristic signs of vampirism, they were handed over to the executioner.

"But," argues Dom Calmet,<sup>847</sup> "the principal difficulty consists in learning *how* these vampires can quit their tombs, and how they re-enter them, without appearing to have disturbed the earth in the least; how is it that they are seen with their usual clothing; how can they go about, and walk, and eat? . . . If this is all imagination on the part of those who believe themselves molested by such vampires, how happens it that the accused ghosts are subsequently found in their graves . . . exhibiting no signs of decay, full of blood, supple and fresh? How explain the fact that *their feet were found muddy and covered with dirt on the day following the night* they had appeared and frightened their neighbors, while nothing of the sort was ever found on other corpses buried in the same cemetery?<sup>848</sup> How is it again that once burned they never reappear? and that these cases should happen *so often* in this country that it is found impossible to cure people of this prejudice? for, instead of being destroyed, daily experience only fortifies the superstition in the people, and increases belief in it."<sup>849</sup>

There is a phenomenon in nature unknown, and therefore rejected by physiology and psychology in our age of disbelief. This phenomenon is a state of *half-death*. Virtually, the body is dead; and, in cases of persons in whom matter does not predominate over spirit and wickedness is not so great as to destroy spirituality, if left alone their astral soul will disengage itself by gradual efforts, and when the last link is broken

846. *Les hauts phén. de la magie*, p. 195.

847. *Ibid.*

848. See the same sworn testimony in official documents: *De l'inspiration des Camisards* (H. Blanc: 1859).

849. Dom Calmet: *Apparitions*, pp. 36, 212, etc.

it finds itself separated forever from its earthly body. Equal magnetic polarity will violently repulse the ethereal man from the decaying organic mass. The whole difficulty lies in that 1, the ultimate moment of separation between the two is believed to be that when the body is declared *dead* by science; and 2, a prevailing unbelief by the same science in the existence of either soul or spirit in man.

Pierart tries to demonstrate that in every case it is dangerous to bury people too soon, even though the body may show undoubted signs of putrefaction. "Poor dead cataleptics," says the doctor, "buried as if quite dead, in cold and dry spots where *morbid causes are incapable to effect the destruction of their bodies*, their [astral] spirit enveloping itself with a *fluidic* body [ethereal] is prompted to quit the precincts of its tomb, and to exercise on living beings acts peculiar to physical life, especially that of *nutrition*, the result of which, by a mysterious link between soul and body which spiritualistic science will explain some day, is forwarded to the material body lying still in its tomb, and the latter thus helped to perpetuate its vital existence."<sup>850</sup> These spirits, in their ephemeral bodies, have been often seen *coming out from the graveyard*; they are known to have clung to their living neighbors, and to have sucked their blood. Judicial inquiry has established that from this resulted an emaciation of the victimized persons, which often terminated in death.

Thus, following the pious advice of Dom Calmet, we must either go on denying, or, if human and legal testimonies are worth anything, accept the only explanation possible. "That souls departed are embodied in *aërial* or *aethereal* vehicles is most fully and plainly proved by those excellent men, Dr. C. and Dr. More," says Glanvil, "and they have largely shown that this was the doctrine of the greatest philosophers and most ancient and learned fathers."<sup>851</sup>

Görres, the German philosopher, says to the same effect, that "God never created man as a dead corpse, but as an animal *full of life*. Once He had thus produced him, finding him ready to receive the immortal breath, He breathed in his face, and thus man became a double masterpiece in His hands. It is in the center of life itself that this mysterious insufflation took place in the first man [race?]; and thence were united the *animal soul*, issued from earth, and the *spirit*, emanating from heaven."<sup>852</sup>

Des Mousseaux, in company with other Roman Catholic writers, exclaims: "This proposition is utterly anti-Catholic!" Well, and sup-

850. Pierart: *Revue Spiritualiste*, IV, p. 104.

851. *Saducismus triumphatus*, II, p. 70.

852. J. J. von Görres: *Sämtliche Werke*, III, vii, p. 132: München, 1854.

pose it is? It may be archi-anti-Catholic, and still be logic, and offer a solution for many a psychological puzzle. The sun of science and philosophy shines for every one; and if Catholics, who hardly number one-seventh part of the population of the globe, do not feel satisfied, perhaps the many millions of people of other religions who outnumber them, will.

And now, before parting with this repulsive subject of vampirism, we shall give one more illustration, without other voucher than the statement that it was related to us by apparently trustworthy witnesses.

About the beginning of the present century there occurred in Russia one of the most frightful cases of vampirism on record. The governor of the Province of Tch—— was a man of about sixty years, of a malicious, tyrannical, cruel, and jealous disposition. Clothed with despotic authority, he exercised it without stint, as his brutal instincts prompted. He fell in love with the pretty daughter of a subordinate official. Although the girl was betrothed to a young man whom she loved, the tyrant forced her father to consent to his own marriage with her; and the poor victim, despite her despair, became his wife. His jealous disposition exhibited itself. He beat her, confined her to her room for weeks together, and prevented her seeing anyone except in his presence. He finally fell sick and died. Finding his end approaching, he made her swear never to marry again; and with fearful oaths, threatened that, in case she did, he would return from his grave and kill her. He was buried in the cemetery across the river; and the young widow experienced no further annoyance until, nature getting the better of her fears, she listened to the importunities of her former lover, and they were again betrothed.

On the night of the customary betrothal-feast, when all had retired, the old mansion was aroused by shrieks proceeding from her room. The doors were burst open, and the unhappy woman was found lying on her bed, in a swoon. At the same time a carriage was heard rumbling out of the courtyard. Her body was found to be black and blue in places, as from the effect of pinches, and from a slight puncture on her neck drops of blood were oozing. Upon recovering, she stated that her deceased husband had suddenly entered her room, appearing exactly as in life, with the exception of a dreadful pallor; that he had upbraided her for her inconstancy, and then beaten and pinched her most cruelly. Her story was disbelieved; but the next morning the guard stationed at the other end of the bridge which spans the river, reported that, just before midnight, a black coach and six had driven furiously past them, toward the town, without answering their challenge.

The new governor, who disbelieved the story of the apparition, took nevertheless the precaution of doubling the guards across the bridge.

The same thing happened, however, night after night; the soldiers declaring that the toll-bar at their station near the bridge would rise of itself, and the spectral equipage sweep by them despite their efforts to stop it. At the same time every night the coach would rumble into the courtyard of the house; the watchers, including the widow's family and the servants, would be thrown into a heavy sleep; and every morning the young victim would be found bruised, bleeding, and swooning as before. The town was thrown into consternation. The physicians had no explanations to offer; priests came to pass the night in prayer, but as midnight approached, all would be seized with the terrible lethargy. Finally the archbishop of the province came, and performed the ceremony of exorcism in person, but the following morning the governor's widow was found worse than ever. She was now brought to death's door.

The governor was finally driven to take the severest measures to stop the ever-increasing panic in the town. He stationed fifty Cossacks along the bridge, with orders to stop the specter-carriage at all hazards. Promptly at the usual hour it was heard and seen approaching from the direction of the cemetery. The officer of the guard, and a priest bearing a crucifix, planted themselves in front of the toll-bar, and together shouted: "In the name of God, and the Czar, who goes there?" Out of the coach-window was thrust a well-remembered head, and a familiar voice responded: "The Privy Councillor of State and Governor, C——!" At the same moment the officer, the priest, and the soldiers were flung aside as by an electric shock, and the ghostly equipage passed by them before they could recover breath.

The archbishop then resolved, as a last expedient, to resort to the time-honored plan of exhuming the body, and pinning it to the earth with an oaken stake driven through its heart. This was done with great religious ceremony in the presence of the whole populace. The story is that the body was found gorged with blood, and with red cheeks and lips. At the instant that the first blow was struck upon the stake, a groan issued from the corpse, and a jet of blood spurted high into the air. The archbishop pronounced the usual exorcism, the body was reinterred, and from that time no more was heard of the vampire.

How far the facts of this case may have been exaggerated by tradition, we cannot say. But we had it years ago from an eye-witness; and at the present day there are families in Russia whose elder members will recall the dreadful tale.

As to the statement found in medical books that there are frequent cases of inhumation while the subjects are only in a cataleptic state and the persistent denials of specialists that such things happen, except very rarely, we have but to turn to the daily press of every country to find

the horrid fact substantiated. The Rev. H. R. Haweis, M. A., author of *Ashes to Ashes*,<sup>853</sup> enumerates in his work, written in advocacy of cremation, some very distressing cases of premature burial. On page forty-six occurs the following dialog:

"But do you know of many cases of premature burial?"

"Undoubtedly I do. I will not say that in our temperate climate they are frequent, but they do occur. Hardly a graveyard is opened but coffins are found containing bodies not only turned, but skeletons contorted in the last hopeless struggle for life underground. The turning may be due to some clumsy shaking of the coffin, *but not the contortion.*"

After this he proceeds to give the following recent cases:

"At Bergerac (Dordogne), in 1842, the patient took a sleeping-draught . . . but he woke not. . . . They bled him, and he woke not. . . . At last they declared him to be dead, and buried him. After a few days, remembering the sleeping-draught, they opened the grave. The body had turned and *struggled*."

"*The Sunday Times*, December 30, 1838, relates that at Tonneins, Lower Garonne, a man was buried, when an indistinct noise proceeded from the coffin; the reckless grave-digger fled. . . . The coffin was hauled up and burst open. A face stiffened in terror and despair, a torn winding-sheet, contorted limbs, told the sad truth — *too late.*"

"*The Times*, May, 1874, states that in August of 1873 a young lady died soon after her marriage. . . . Within a year the husband married again, and the mother of his first bride resolved to remove her daughter's body to Marseilles. They opened the vault and found the poor girl's body prostrate, her hair disheveled, her shroud torn to pieces."<sup>854</sup>

As we shall have to refer to the subject once more in connexion with Bible miracles, we will leave it for the present and return to magical phenomena.

If we were to give a full description of the various manifestations which take place among adepts in India and other countries, we might fill volumes, but this would be profitless, as there would remain no space for explanation. Therefore we select in preference such as either find their parallels in modern phenomena or are authenticated by legal inquiry. Horst tried to present an idea of certain Persian spirits to his readers, and failed; for the bare mention of some of them is calculated to set the brains of a believer in a whirl. There are the *Devs* and their specialities; the *Darwands* and their gloomy tricks; the *Shadim* and *Djinns*; the whole vast legion of Izeds, Amshaspends, spirits, demons, goblins, and

853. *Ashes to Ashes*, London: Daldy, Isbister & Co., 1875.

854. The author refers all those who may doubt such statements to G. A. Walker's *Gatherings from Graveyards*, pp. 84-193, 194, etc.

elves of the Persian calendar; and, on the other hand, the Jewish Seraphim, Cherubim, Sephiroth, Malachim, Elohim; and, adds Horst, "the millions of astral and elementary spirits, of intermediary spirits, ghosts, and imaginary beings of all races and colors." <sup>\*\*</sup>

But the majority of these spirits have naught to do with the phenomena consciously and deliberately produced by the Eastern magicians. The latter repudiate such an accusation, and leave to sorcerers the help even of elemental spirits and the elementary spooks. The adept has an unlimited power over both, but he rarely uses it. For the production of physical phenomena he summons the nature-spirits as obedient powers, not as intelligences.

As we always like to strengthen our arguments by testimonies other than our own, it may be well to present the opinion of a daily paper, the Boston *Herald*, as to phenomena in general and mediums in particular. Having encountered sad failures with some dishonest persons, who may or may not be mediumistic, the writer went to the trouble of obtaining particulars as to some wonders said to be produced in India, and compares them with those of modern thaumaturgy.

"The medium of the present day," he says, "bears a closer resemblance, in methods and manipulations, to the well-known conjurer of history than any other representative of the magic art. How far short he still remains of the performances of his prototypes is illustrated below. In 1615 a delegation of highly-educated and distinguished men from the English East India Company visited the Emperor Jehangire. While on their mission they witnessed many most wonderful performances, almost causing them to discredit their senses, and far beyond any hint even of solution. A party of Bengalese conjurers and jugglers, showing their art before the emperor, were desired to produce upon the spot, and from seed, ten mulberry trees. They immediately planted ten seeds, which, in a few minutes produced as many trees. The ground divided over the spot where a seed was planted, tiny leaves appeared, at once followed by slender shoots, which rapidly gained elevation, putting out leaves and twigs and branches, finally spreading wide in the air, budding, blossoming and yielding fruit, which matured upon the spot, and was found to be excellent. And this before the beholder had turned away his eyes. Fig, almond, mango, and walnut trees were at the same time under like conditions produced, yielding the fruit which belonged to each. Wonder succeeded wonder. The branches were filled with birds of beautiful plumage flitting about among the leaves and singing sweet notes. The leaves turned to russet, fell from their places, branches and twigs withered, and

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855. Horst: *Zentral Bibliothek*, V, p. 52.

finally the trees sank back into the earth, out of which they had all sprung within the hour.

"Another had a bow and about fifty steel-pointed arrows. He shot an arrow into the air, when, lo! the arrow became fixed in space at a considerable height. Another and another arrow was sent off, each fixing itself in the shaft of the preceding, until all formed a chain of arrows in the air, excepting the last shot, which, striking the chain, brought the whole to the ground in detachments.

"They set up two common tents facing each other, and about a bow-shot apart. These tents were critically examined by the spectators, as are the cabinets of the mediums, and pronounced empty. The tents were fastened to the ground all around. The lookers-on were then invited to choose what animals or birds they would have issue from these tents to engage in a battle. Khaun-e-Jahaun incredulously asked to see a fight between ostriches. In a few minutes an ostrich came out from each tent, rushed to combat with deadly earnestness, and from them the blood soon began to stream; but they were so nearly matched that neither could win the victory, and they were at last separated by the conjurers and conveyed within the tents. After this the varied demands of the spectators for birds and animals were exactly complied with, always with the same results.

"A large cauldron was set, and into it a quantity of rice thrown. Without a sign of fire this rice soon began to boil, and out from the cauldron was taken more than one hundred platters of cooked rice, with a stewed fowl at the top of each. This trick is performed on a smaller scale by the most ordinary fakirs of the present day.

"But space fails to give opportunity for illustrating, from the records of the past, how the miserably tame performances — by comparison — of the mediums of the present day are paled and overshadowed by those of other days and more adroit peoples. There is not a wonderful feature in any of the so-called phenomena or manifestations which was not, nay, which is not now more than duplicated by other skilful performers, whose connexion with earth, and earth alone, is too evident to be doubted, even if the fact was not supported by their own testimony."

It is an error to say that fakirs or jugglers will always claim that they are helped by spirits. In quasi-religious evocations, such as Jacolliot's *Kovindasami* is described to have produced before this French gentleman, when the parties desire to see real 'spiritual' manifestations, they will resort to *Pitris*, their disembodied ancestors, and other *pure* spirits. These they can evoke but through prayer. As to all other phenomena, they are produced by the magician and fakir at will. Notwithstanding the state of apparent abjectness in which the latter lives, he is often an initiate of the

temples, and is as well acquainted with occultism as his richer brethren.

The Chaldaeans, whom Cicero counts among the oldest magicians, placed the basis of all magic in the inner powers of man's soul, and in the discernment of magic properties in plants, minerals, and animals. By the aid of these they performed the most wonderful 'miracles.' Magic, with them, was synonymous with religion and science. It is but later that the religious myths of the Mazdean dualism, disfigured by Christian theology and anthropomorphized by certain fathers of the Church, assumed the disgusting shape in which we find them expounded by such Catholic writers as Des Mousseaux. The objective reality of the medieval incubus and succubus, that abominable superstition of the Middle Ages which cost so many human lives, advocated by this author in a whole volume, is the monstrous production of religious fanaticism and epilepsy. It can have no *objective* form; and to attribute its effects to the Devil is blasphemy: implying that God, after creating Satan, would allow him to adopt such a course. If we are forced to believe in vampirism, it is on the strength of two irrefragable propositions of occult psychological science: 1. The astral soul is a separable distinct entity of our *ego*, and can roam far away from the body without breaking the thread of life. 2. The corpse is not *utterly* dead, and while it can yet be re-entered by its tenant, the latter can gather sufficient material emanations from it to enable itself to appear in a quasi-terrestrial shape. But to maintain with Des Mousseaux and de Mirville that the Devil — whom the Catholics endow with a power which, in antagonism, equals that of the Supreme Deity — transforms himself into wolves, snakes and dogs to satisfy his lust and procreate monsters, is an idea within which lie hidden the germs of devil-worship, lunacy, and sacrilege. The Catholic Church, which not only teaches us to believe in this monstrous fallacy, but forces her missionaries to preach such a dogma, need not revolt against the devil-worship of some Persia and South India sects. Quite the reverse; for when we hear the Yezid repeat the well-known proverb: "Keep friends with the demons; give them your property, your blood, your service, and you need not care about God — *He will not harm you*," we find him but consistent with his belief and reverential to the Supreme; his logic is sound and rational; he reveres God too deeply to imagine that He who created the universe and its laws is able to hurt him, poor atom; but the *demons* are there; they are *imperfect*, and therefore he has good reason to dread them.

Therefore the Devil, in his various transformations, can be but a fallacy. When we imagine that we see, and hear, and feel him, it is but too often the reflexion of our own wicked, depraved, and polluted soul that we see, hear, and feel. Like attracts like, they say; thus, according to the mood in which our astral form oozes out during the hours of sleep, ac-

cording to our thoughts, pursuits, and daily occupations, all of which are fairly impressed upon the plastic capsule called the *human soul*, the latter attracts around itself spiritual beings congenial to itself. Hence some dreams and visions that are pure and beautiful, others fiendish and beastly. The person awakes, and either hastens to the confessional, or laughs in callous indifference at the thought. In the first case, he is promised final salvation, at the cost of some indulgences (which he has to purchase from the church), and perhaps a little taste of purgatory, or even of hell. What matter? is he not safe to be eternal and immortal, do what he may? It is the Devil. Away with him, with bell, book, and holy sprinkler! But the 'Devil' comes back, and often the true believer is forced to disbelieve in God, when he clearly perceives that the Devil has the best of his Creator and Master. Then he is left to the second emergency. He remains indifferent, and gives himself up entirely to the Devil. He dies, and the reader has learned the sequel in the preceding chapters.

The thought is beautifully expressed by Dr. Ennemoser: "Religion did not here [Europe and China] strike root so deeply as among the Hindūs," says he, arguing upon this superstition. "The spirit of the Greeks and Persians was more volatile. . . . The philosophical idea in the good and bad principle, and of the spiritual world . . . must have assisted tradition in forming visions of heavenly and hellish shapes, and the most frightful distortions, which in India were much more simply produced by a more enthusiastic fanaticism: there the seer *received by divine light*; here he lost himself in a multitude of outward objects, with which he confounded his own identity. Convulsions, accompanied by the mind's absence from the body, in distant countries, were here common, for the imagination was less firm, and also less spiritual.

"The outward causes are also different; the modes of life, geographical position, and artificial means producing various modifications. The mode of life in Western countries has always been very variable, and therefore disturbs and distorts the occupation of the senses, *and the outward life is therefore reflected* upon the inner dream-world. The spirits, therefore, are of endless varieties of shape, and incline men to gratify their passions, showing them the means of so doing, and descending even to the minutest particulars — *something far below* the elevated natures of Indian seers."<sup>856</sup>

Let the student of occult sciences make his own nature as pure and his thoughts as elevated as those of these Indian seers, and he may sleep unmolested by vampire, incubus, or succubus. Around the insensible form of such a sleeper the immortal spirit sheds a power divine that protects it from evil approaches, as though it were a crystal wall.

*Hic murus aeneus esto: nil concire sibi, nulla pallescere culpa.*<sup>856a</sup>

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856. *History of Magic*, I, p. 223.

856a. Horace: *Ep.* I, 61.

## CHAPTER XIII

"ALCHYMIST. Thou always speakest riddles. Tell me if thou art that fountain of which Bernard Lord Trevigan writ?

"MERCURY. I am not that fountain, but I am the water. The fountain compasseth me about."—SENTRIVOGIUS, *New Light of Alchymy*

"All that we profess to do is this; to find out the secrets of the human frame, to know why the parts ossify and the blood stagnates, and to apply continual preventatives to the effects of time. *This is not magic; it is the art of medicine rightly understood.*"

—BULWER LYTTON

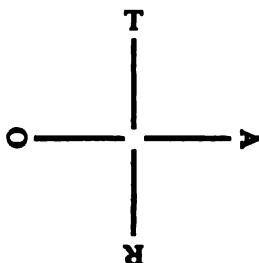
"Lo, warrior! now the cross of Red  
Points to the grave of the mighty dead;  
Within it burns a wondrous light,  
To chase the spirits that love the night.  
That lamp shall burn unquenchably  
Until the eternal doom shall be.  
• • • • •

No earthly flame blazed e'er so bright."—SIR WALTER SCOTT

THERE are persons whose minds would be incapable of appreciating the intellectual grandeur of the ancients, even in physical science, were they to receive the most complete demonstration of their profound learning and achievements. Notwithstanding the lesson of caution which more than one unexpected discovery should have taught them, they still pursue their old plan of denying, and, what is still worse; of ridiculing that which they have no means of either proving or disproving. So, for instance, they will pooh-pooh the idea of talismans having an efficacy one way or the other. That the seven spirits of the *Apocalypse* have direct relation to the seven occult powers in nature, appears incomprehensible and absurd to their feeble intellects; and the bare thought of a magician claiming to work wonders through certain kabalistic rites convulses them with laughter. Perceiving only geometrical figures traced upon pieces of paper, bits of metal, or other substances, they cannot imagine how any reasonable being should ascribe occult potency to any of them. But those who have taken the pains to inform themselves know that the ancients achieved as great discoveries in psychology as in physics, and that their explorations left few secrets to be discovered.

For our part, when we realize that a pentacle is a synthetic figure which expresses in concrete form a profound truth of nature, we can see nothing more ridiculous in it than in the figures of Euclid, and nothing half so comical as the symbols in a modern work on chemistry. What to the uninitiated reader can appear more absurd than that the symbol

$\text{Na}_2\text{CO}_3$  — means ‘soda’! and that  $\text{C}_2\text{H}_6\text{O}$  is but another way of writing alcohol! How very amusing that the alchemists should express their Azoth, or creative principle of nature (astral light), by the symbol



which embraces three things: 1st, The divine hypostasis; 2nd, The philosophical synthesis; 3rd, The physical synthesis — that is to say, a belief, an idea, and a force. But how perfectly natural that a modern chemist who wishes to indicate to the students in his laboratory the reaction of sodic-carbonate with cream-of-tartar in solution, should employ the following symbol:



If the uninspired reader may be pardoned for looking aghast at this abracadabra of chemical science, why should not its teachers restrain their mirth until they have learned the philosophical value of the symbolism of the ancients? At least they might spare themselves from being as ridiculous as Monsieur de Mirville, who, confounding the Azoth of the Hermetic philosophers with the azote of the chemists, asserted that the former worshiped nitrogen gas!<sup>857</sup>

Apply a piece of iron to a magnet, and it becomes imbued with its subtle principle and capable of imparting it to other iron in its turn. It neither weighs more nor appears different from what it was before. And yet, one of the most subtle potencies of nature has entered into its substance. A talisman, in itself perhaps a worthless bit of metal, a scrap of paper, or a shred of any fabric, has nevertheless been imbued by the influence of that greatest of all magnets, the human will, with a potency for good or ill just as recognisable and as real in its effects as the subtle property which the iron acquired by contact with the physical magnet. Let the bloodhound snuff an article of clothing that has been worn by the fugitive, and he will track him through swamp and forest to his hiding-place. Give one of Professor Buchanan’s ‘psychometers’ a manuscript, no matter how old, and he will describe to you the character

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857. See Eliphas Lévi: *La science des esprits*.

of the writer, and perhaps even his personal appearance. Hand a clairvoyant a lock of hair or some article that has been in contact with the person of whom it is desired to know something, and she will come so completely into sympathy with him that she may trace the events of his whole life.

Breeders tell us that young animals should not be herded with old ones; and intelligent physicians forbid parents to have young children occupy their own beds. When David was old and feeble his vital forces were recruited by having a young person brought in close contact with him so that he could absorb her strength. The late Empress of Russia, the sister of the present German Emperor, was so feeble the last years of her life that she was seriously advised by her physicians to keep in her bed at night a robust and healthy young peasant-girl. Whoever has read the description given by Dr. Kerner of the Seeress of Prevorst, Mme Hauffé, must well remember her words. She repeatedly stated that she supported life merely on the atmosphere of the people surrounding her and their *magnetic emanations*, which were quickened in an extraordinary way by her presence. The seeress was very plainly a magnetic *vampire*, who absorbed by drawing to herself the life of those who were strong enough to spare her their vitality in the shape of *volatilized blood*. Dr. Kerner remarks that these persons were all more or less affected by this forcible loss.

With these familiar illustrations of the possibility of a subtle fluid communicated from one individual to another, or to substances which he touches, it becomes less difficult to understand that by a determined concentration of the will an otherwise inert object may become imbued with protective or destructive power according to the purpose directing.

A magnetic emanation, unconsciously produced, is sure to be over-powered by any stronger one with which it may come into opposition. But when an intelligent and powerful will directs the blind force, and concentrates it upon a given spot, the weaker emanation will often master the stronger. A human *will* has the same effect on the *Akâsa*.

Upon one occasion we witnessed in Bengal an exhibition of will-power that illustrates a highly interesting phase of the subject. An adept in magic made a few passes over a piece of common tin, the inside of a dish-cover, that lay conveniently by, and while regarding it attentively for a few moments, seemed to grasp the imponderable fluid by handfuls and throw it against the surface. When the tin had been exposed to the full glare of light for about six seconds, the bright surface was suddenly covered as with a film. Then patches of a darker hue began coming out on its surface; and when in about three minutes the tin was handed back to us, we found imprinted upon it a picture, or

rather a photograph, of the landscape that stretched out before us; faithful as nature itself, and every color perfect. It remained for about forty-eight hours and then slowly faded away.

This phenomenon is easily explained. The will of the adept condensed upon the tin a film of *ākāśa* which made it for the time being like a sensitized photographic plate. Light did the rest.

Such an exhibition as this of the potency of the will to effect even objective physical results, will prepare the student to comprehend its efficacy in the cure of disease by imparting the desired virtue to inanimate objects which are placed in contact with the patient. When we see such psychologists as Maudsley<sup>858</sup> quoting, without contradiction, the stories of some miraculous cures effected by Swedenborg's father—stories which do not differ from hundreds of other cures by other 'fanatics' (as he calls them), magicians, and natural healers; and, without attempting to explain their facts, stooping to laugh at the intensity of their faith, without asking himself whether the secret of that healing potency were not in the control given by that faith over occult forces—we grieve that there should be so much learning and so little philosophy in our time.

Upon our word, we cannot see that the modern chemist is any less a magician than the ancient theurgist or Hermetic philosopher, except in this: that the latter, recognising the duality of nature, had twice as wide a field for experimental research as the chemist. The ancients animated statues, and the Hermetists called into being, out of the elements, the shapes of salamanders, gnomes, undines, and sylphs, which they did not pretend to create, but simply made visible by holding open the door of Nature, so that, under favoring conditions, they might step into view. The chemist brings into contact two invisible gaseous elements, and by developing a latent force of affinity, creates a new body—water. In the spheroidal and diaphanous pearls which are born of this union of gases, come the germs of organic life, and in their molecular interstices lurk heat, electricity, and light, just as they do in the human body. Whence comes this life into the drop of water just born of the union of two gases? And what is the water itself? Have the oxygen and hydrogen undergone some transformation which obliterates their qualities simultaneously with the obliteration of their form? Here is the answer of modern science: "Whether the oxygen and hydrogen exist as such, in the water, or whether they are produced by some unknown and unconceived transformation of its substance, is a question about which we may speculate, but in regard to which we have no knowledge."<sup>859</sup> Knowing

858. Henry Maudsley: *Body and Mind*, Part II, essay on Swedenborg.

859. Josiah P. Cooke: *The New Chemistry*, p. 101: N. Y., 1874.

nothing about so simple a matter as the molecular constitution of water, or the deeper problem of the appearance of life within it, would it not be well for Mr. Maudsley to exemplify his own principle, and "maintain a calm acquiescence in ignorance until light comes?" <sup>260</sup>

The claims made by the friends of esoteric science, that Paracelsus produced, chemically, *homunculi* from certain combinations as yet unknown to exact science, are, as a matter of course, relegated to the storehouse of exploded humbugs. But why should they? If the *homunculi* were not made by Paracelsus, they were developed by other adepts, and that not a thousand years ago. They were produced, in fact, upon exactly the same principle as that by which the chemist and physicist calls to life his *animalcula*. A few years ago an English gentleman, Andrew Crosse, of Somersetshire, produced *acari* in the following manner: "Black flint burned to redness and reduced to powder was mixed with carbonate of potash, and exposed to a strong heat for fifteen minutes; and the mixture was poured into a blacklead crucible in an air-furnace. It was reduced to powder while warm, mixed with boiling water; kept boiling for some minutes, and then hydrochloric acid was added to supersaturation. After being exposed to voltaic action for twenty-six days, a perfect insect of the *acari* tribe made its appearance, and in the course of a few weeks about a hundred more. The experiment was repeated with other chemical fluids with like results." A Mr. Weeks also produced the *acari* in ferrocyanide of potassium.

This discovery produced a great excitement. Mr. Crosse was now accused of impiety and aiming at creation. He replied, denying the implication and saying he considered "*to create was to form a something out of a nothing.*" <sup>261</sup>

Another gentleman, considered by several persons as a man of great scientific attainments, has told us repeatedly that he was on the eve of proving that even unfructified eggs could be hatched by having a negative electric current caused to pass through them.

The mandrake (*dudim* or love-fruit) found in the field by Reuben, Jacob's son, which excited the fancy of Rachel, was the kabalistic *mandragora*, notwithstanding denial; and the verses which refer to it are among the *crudest* passages of the whole work, as regards their esoteric meaning. The mandrake is a plant having the rudimentary shape of a human creature; with a head, two arms, and two legs forming roots. The superstition that when pulled out of the ground it cries with a human voice, is not utterly baseless. It does produce a kind of squeaking sound,

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260. Henry Maudsley: *The Limits of Philosophical Inquiry*, p. 206.

261. *Scientific American*, August 12, 1868.

on account of the resinous substance of its root, which it is rather difficult to extract; and it has more than one hidden property in it perfectly unknown to the botanist.

The reader who would obtain a clear idea of the commutation of forces and the resemblance between the life-principles of plants, animals, and human beings, may profitably consult a paper on the correlation of nervous and mental forces by Professor Alexander Bain, of the University of Aberdeen. This mandragora seems to occupy upon earth the point where the vegetable and animal kingdoms touch, as the zoophytes and polypi do in the sea; the boundary being in each case so indistinct as to make it almost impossible to say where the one ceases and the other begins. It may seem improbable that there should be *homunculi*, but will any naturalist, in view of the recent expansion of science, dare say it is impossible? "Who," says Bain, "is to limit the possibilities of existence?"

The unexplained mysteries of nature are many, and of those presumably explained hardly one may be said to have become absolutely intelligible. There is not a plant or mineral which has disclosed the last of its properties to the scientists. What do the naturalists know of the intimate nature of the vegetable and mineral kingdoms? How can they feel confident that for every one of the discovered properties there may not be many powers concealed in the *inner* nature of the plant or stone? and that they are only waiting to be brought in relation with some other plant, mineral, or force of nature to manifest themselves in what is termed a 'supernatural manner'? Wherever Pliny the naturalist, Aelian, and even Diodorus who sought with such a laudable perseverance to extricate historical truth from its medley of exaggerations and fables, have attributed to some plant or mineral an occult property unknown to our modern botanists and physicists, their assertions have been laid aside without further ceremony as absurd, and no more referred to.

The nature of this vital force or life-principle has been a matter of speculation among men of science from time immemorial. To our mind the 'secret doctrine' alone is able to furnish the clew. Exact science recognises only five powers in nature — one *molar*, and four *molecular*; kabalists, seven; and in these two additional ones is enwrapped the whole mystery of life. One of these is immortal spirit, whose reflexion is connected by invisible links even with inorganic matter; the other, we leave to everyone to discover for himself. Says Professor Joseph Le Conte: "What is the nature of the difference between the living organism and the dead organism? We can detect *none*, physical or chemical. All the physical and chemical forces withdrawn from the common fund of Nature, and embodied in the living organism, seem to be still

embodied in the dead, until little by little it is returned by decomposition. Yet the difference is immense, is inconceivably great. What is the nature of this difference expressed in the formulae of material science? What is it that is gone, and whither is it gone? There is something here which science cannot yet understand. Yet it is just this loss which takes place in death, and before decomposition, which is in the highest sense vital force!" <sup>262</sup>

Difficult, nay impossible, as it seems to science to find out the invisible, universal motor of all — *Life* — to explain its nature, or even to suggest a reasonable hypothesis for the same, the mystery is but half a mystery, not merely for the great adepts and seers, but even for true and firm believers in a spiritual world. To the simple believer, unblessed with a personal organism whose delicate, nervous sensitiveness would enable him — as it enables a seer — to perceive the visible universe reflected as in a clear glass in the Invisible one, and as it were objectively, there remains divine *faith*. The latter is firmly rooted in his inner senses; in his unerring intuition, with which cold reason has naught to do, he *feels* it cannot play him false. Let human-born, erroneous dogmas and theological sophistry contradict each other; let one crowd off the other, and the subtle casuistry of one creed fall to the ground the crafty reasoning of another one; truth remains one, and there is not a religion, whether Christian or heathen, that is not firmly built upon the rock of ages — God and immortal Spirit.

Every animal is more or less endowed with the faculty of perceiving, if not spirits, at least something which remains for the time being invisible to common men, and can only be discerned by a clairvoyant. We have made hundreds of experiments with cats, dogs, monkeys of various kinds, and once with a tame tiger. A round black mirror, known as the 'magic crystal,' was strongly mesmerized by a native Hindū gentleman, formerly an inhabitant of Dindigul, and now residing in a more secluded spot among the mountains known as the Western Ghauts. He had tamed a young cub brought to him from the Malabar coast, in which part of India the tigers are proverbially ferocious; and it was with this interesting animal that we made our experiments.

Like the ancient Marsi and Psylli, the renowned serpent-charmers, this gentleman claimed to be possessed of the mysterious power of taming any kind of animal. The tiger was reduced to a chronic *mental numbness*, so to say; he had become as inoffensive and harmless as a dog. Children could tease and pull him by the ears, and he would only shake himself and howl like a dog. But whenever forced to look into the

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262. Le Conte: *The Correlation of Vital with Chemical and Physical Forces*, pp. 200-1.

'magic mirror,' the poor animal was instantly excited to a sort of frenzy. His eyes became full of a *human* terror; howling in despair, unable to turn away from the mirror to which his gaze seemed riveted as by a magnetic spell, he would writhe and tremble till he was convulsed with fear at some vision which to us remained unknown. He would then lie down, feebly groaning but still gazing in the glass. When it was taken away from him, the animal would lie panting and seemingly prostrated for about two hours. What did he see? What spirit-picture from his own invisible *animal*-world could produce such a terrific effect on the wild and naturally ferocious and daring beast? Who can tell? Perhaps *he* who produced the scene.

The same effect on animals was observed during spiritual *séances* with some holy mendicants; the same when a Syrian, half-heathen and half-Christian, from Kunankulam (Cochin State), a reputed sorcerer, was invited to join us for the sake of experimenting.

We were nine persons in all — seven men and two women, one of the latter a native. Besides us, there were in the room, the young tiger, intensely occupied with a bone; a *wanderoo*, or lion-monkey, which, with its black coat and snow-white goatee and whiskers, and cunning, sparkling eyes, looked the personification of mischief; and a beautiful golden oriole, quietly cleaning its radiant-colored tail on a perch, placed near a large window of the veranda. In India 'spiritual' *séances* are not held in the dark, as in America; and no conditions but perfect silence and harmony are required. It was in the full glare of daylight streaming through the opened doors and windows, with a far-away buzz of life from the neighboring forests and jungles sending us the echo of myriads of insects, birds and animals. We sat in the midst of a garden in which the house was built, and instead of breathing the stifling atmosphere of a *séance*-room, we were amid the fire-colored clusters of the erythrina — the coral tree,— inhaling the fragrant aromas of trees and shrubs and the flowers of the bignonia, whose white blossoms trembled in the soft breeze. In short, we were surrounded with light, harmony, and perfumes. Large nosegays of flowers and shrubs, sacred to the native gods, were gathered for the purpose, and brought into the rooms. We had the sweet basil, the Vishnu-flower, without which no religious ceremony in Bengal ever takes place; and the branches of the *Ficus religiosa*, the tree dedicated to the same bright deity, intermingling their leaves with the rosy blossoms of the sacred lotus and the Indian tuberose, profusely ornamented the walls.

While the 'blessed one' — represented by a very dirty but nevertheless really holy fakir — remained plunged in self-contemplation, and some spiritual wonders were taking place under the direction of his will,

the monkey and the bird exhibited but few signs of restlessness. The tiger alone visibly trembled at intervals, and stared around the room, as if his phosphorically-shining green orbs were following some invisible presence as it floated up and down. That which was as yet unperceived by human eyes, must therefore have been *objective* to him. As to the *wnderoo*, all its liveliness had fled; it seemed drowsy, and sat crouching and motionless. The bird gave few, if any, signs of uneasiness. There was a sound as of gently-flapping wings in the air; the flowers went traveling about the room, displaced by invisible hands; and, as a glorious azure-tinted flower fell on the folded paws of the monkey, it gave a nervous start, and sought refuge under its master's white robe. These displays lasted for an hour, and it would take too long to describe them all; the most curious being the one which closed that season of wonders. Somebody complaining of the heat, we had a shower of delicately-perfumed dew. The drops fell fast and large, and conveyed a feeling of inexpressible refreshment, drying the instant after touching our persons.

When the fakir had brought his exhibition of *white* magic to a close, the 'sorcerer,' or conjurer, as such performers are called, prepared to display his power. We were treated to a succession of the wonders that the accounts of travelers have made familiar to the public; showing, among other things, the fact that animals naturally possess the clairvoyant faculty, and even, it would seem, the ability to discern between the good and the bad spirits. All the feats of the sorcerer were preceded by fumigations. He burned branches of resinous trees and shrubs, which sent up volumes of smoke. Although there was nothing about this calculated to affright an animal using only his natural eyes, the tiger, monkey, and bird exhibited an indescribable terror. We suggested that the animals might be frightened at the blazing brands, the familiar custom of burning fires round the camp to keep off wild beasts recurring to our mind. To leave no doubt upon this point, the Syrian approached the crouching tiger with a branch of the Bael-tree <sup>\*\*\*</sup> (sacred to *Siva*), and waved it several times over his head, muttering meanwhile his incantations. The brute instantly displayed a panic of terror beyond description. His eyes started from their sockets like blazing fire-balls; he foamed at the mouth; he flung himself upon the floor, as if seeking some hole in which to hide himself; he uttered scream after scream, that awoke a hundred responsive echoes from the jungle and the woods. Finally, taking a last look at the spot from which his eyes had never wandered, he made a desperate plunge, which snapped his chain, and

dashed through the window of the veranda, carrying a piece of the frame-work with him. The monkey had fled long before, and the bird fell from the perch as though paralysed.

We did not ask either the fakir or sorcerer for an explanation of the method by which their respective phenomena were effected. If we had, unquestionably they would have replied as did a fakir to a French traveler, who tells his story in a recent number of a New York newspaper called *Le Franco-Américain*, as follows:

"Many of these Hindū jugglers who live in the silence of the pagodas perform feats far surpassing the prestidigitations of Robert Houdin, and there are so many others who produce the most curious phenomena in magnetism and catalepsy upon the first objects that come across their path, that I have often wondered whether the Brahmans, with their occult sciences, have not made great discoveries in the questions which have recently been agitated in Europe."

"On one occasion, while I and others were in a café with Sir Maswell, he ordered his *dobochy* to introduce the charmer. In a few moments a lean Hindū, almost naked, with a bronzed ascetic face, entered. Around his neck, arms, thighs and body were coiled serpents of different sizes. After saluting us, he said, 'God be with you, I am Chibh-Chondor, son of Chibh-Gontnall-Mava.'

"'We desire to see what you can do,' said our host.

"'I obey the orders of Siva, who has sent me here,' replied the fakir, squatting down on one of the marble slabs.

"The serpents raised their heads and hissed, but without showing any anger. Then taking a small pipe, attached to a wick in his hair, he produced scarcely audible sounds, imitating the *tailapaca*, a bird that feeds upon bruised cocoanuts. Here the serpents uncoiled themselves, and one after another glided to the floor. As soon as they touched the ground they raised about one-third of their bodies, and began to keep time to their master's music. Suddenly the fakir dropped his instrument and made several passes with his hands over the serpents, of whom there were about ten, all of the most deadly species of Indian cobra. His eye assumed a strange expression. We all felt an undefinable uneasiness, and sought to turn away our gaze from him. At this moment a small *shocra*<sup>864</sup> (monkey) whose business it was to hand fire in a small brasier for lighting cigars, yielded to his influence, lay down, and fell asleep. Five minutes passed thus, and we felt that if the manipulations were to continue a few seconds more we should all fall asleep. Chondor then rose and making two more passes over the *shocra*, said to it: 'Give

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864. Incorrect; the Hindūstāni word for monkey is *rukh-charha*. Probably *chokra*, a little native servant, is meant.

the commander some fire.' The young monkey rose, and without tottering, came and offered fire to its master. It was pinched, pulled about, till there was no doubt of its being actually asleep. Nor would it move from Sir Maswell's side till ordered to do so by the fakir.

"We then examined the cobras. Paralysed by magnetic influence, they lay at full length on the ground. On taking them up we found them stiff as sticks. They were in a state of complete catalepsy. The fakir then awakened them, on which they returned and again coiled themselves round his body. We inquired whether he could make us feel his influence. He made a few passes over our legs, and instantly we lost the use of those limbs; we could not leave our seats. He released us as easily as he had paralysed us.

"Chibh-Chondor closed his *séance* by experimenting upon inanimate objects. By mere passes with his hands in the direction of the object to be acted upon, and without leaving his seat, he paled and extinguished lights in the furthest parts of the room, moved the furniture, including the divans upon which we sat, opened and closed doors. Catching sight of a Hindū who was drawing water from a well in the garden, he made a pass in his direction, and the rope suddenly stopped in its descent, resisting all the efforts of the astonished gardener. With another pass the rope again descended.

"I asked Chibh-Chondor: 'Do you employ the same means in acting upon inanimate objects that you do upon living creatures?'

"He replied, 'I have only one means.'

"'What is it?'

"'The will. Man, who is the end of all intellectual and material forces, must dominate over all. The Brahmans know nothing besides this.'

"Sanang Setzen," says Colonel Yule, "enumerates a variety of the wonderful acts which could be performed through the *Dharani* [mystic Hindū charms]. Such were: sticking a peg into solid rock; restoring the dead to life; turning a dead body into gold; penetrating everywhere as *air does* [in astral form]; flying; catching wild beasts with the hand; reading thoughts; making water flow backward; eating tiles; sitting in the air with the legs doubled under, etc." Old legends ascribe to Simon Magus precisely the same powers. "He made statues to walk; leaped into the fire without being burned; flew in the air; made bread of stones; changed his shape; assumed two faces at once; converted himself into a pillar; caused closed doors to fly open spontaneously; made the vessels in a house move of themselves, etc." The Jesuit Delrio<sup>804a</sup> laments

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<sup>804a.</sup> Marsino Delrio: *Disquisitionum magicarum libri sex*, pp. 34, 100: Lugduni, 1608.

that credulous princes, otherwise of pious repute, should have allowed *diabolical* tricks to be played before them, "as for example, things of iron, and silver goblets, or other heavy articles, to be moved by bounds, from one end of the table to the other, *without the use of a magnet*, or of any attachment." We believe WILL-POWER the most powerful of magnets. The existence of such magical power in certain persons *is proved*, but the existence of the Devil is something which no theology is able to demonstrate.

"Friar Ricold<sup>865</sup> says there are certain men whom the Tartars honor above all in the world, viz., the *Baxitae*, who are a kind of idol-priests. These are men from India, persons of deep wisdom, *well-conducted and of the gravest morals*. They are usually acquainted with magic arts . . . they exhibit many illusions, and predict future events. For instance, one of eminence among them was said to fly; but the truth, however, was (as it proved) that he did not fly, but did walk close to the surface of the ground without touching it; *and would seem to sit down without having any substance to support him*. This last performance was witnessed by Ibn Batutah at Delhi, in the presence of Sultan Mahomad Tughlak; and it was professedly exhibited by a Brahman at Madras in the present century [a descendant doubtless of those Brâmanas whom Apollonius saw walking two cubits from the ground]. It is also described by the worthy Francis Valentyn,<sup>866</sup> as a performance known and practised in his own day in India. It is related, he says, that 'a man will first go and sit on three sticks put together so as to form a tripod; after which first one stick, then a second, then a third shall be removed from under him, and the man shall not fall but shall still remain sitting in the air! Yet I have spoken with two friends who had seen this at one and the same time; and one of them, I may add, mistrusting his own eyes, had taken the trouble to feel about with a long stick if there were nothing on which the body rested; yet, as the gentleman told me, he could neither feel nor see any such thing.'"<sup>867</sup>

We have stated elsewhere that the same thing was accomplished last year before the Prince of Wales and his suite. Such feats as the above are nothing in comparison to what is done by professed jugglers; "feats," remarks the author of the above paragraph, "which might be regarded as simply inventions if told by one author only, but which seem to deserve *prominent notice* from being recounted by a series of authors, certainly independent of one another, and writing at long intervals of time and place. Our first witness is Ibn Batutah, and it will be necessary

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865. Ricold: *De vita et moribus Turcorum*: Paris, 1509.

866. Valentyn: *Oud en Nieuw Oost Indien*, V, p. 52: Dordrecht, 1724.

867. Col. Henry Yule: *Book of Ser Marco Polo*, I, 278-9.

to quote him as well as the others in full, in order to show how closely their evidence tallies. The Arab traveler was present at a great entertainment at the court of the Viceroy of Khansa. ‘That same night a juggler, who was one of the Khan’s slaves, made his appearance, and the Amir said to him, “Come and show us some of your marvels.” Upon this he took a wooden ball, with several holes in it, through which long thongs were passed, and laying hold of one of these, slung it into the air. It went so high that we lost sight of it altogether. . . . (We were in the middle of the palace-court.) There now remained only a little of the end of a thong in the conjurer’s hand, and he desired one of the boys who assisted him to lay hold of it and mount. He did so, climbing by the thong, and we lost sight of him also! The conjurer then called to him three times, but, getting no answer, he snatched up a knife as if in a great rage, laid hold of the thong, and disappeared also! By and bye, he threw down one of the boy’s hands, then a foot, then the other hand, and then the other foot, then the trunk, and last of all the head! Then he came down himself, puffing and panting, and with his clothes all bloody kissed the ground before the Amir, and said something to him in Chinese. The Amir gave some order in reply, and our friend then took the lad’s limbs, laid them together in their places, and gave a kick, when, presto! there was the boy, who got up and stood before us! All this astonished me beyond measure, and I had an attack of palpitation like that which overcame me once before in the presence of the Sultan of India, when he showed me something of the same kind. They gave me a cordial, however, which cured the attack. The Kaji Afscharuddin was next to me, and quoth he, “Wallah! ‘tis my opinion there has been neither going up nor coming down, neither marring, nor mending! ‘Tis all *hocus-pocus!*”’<sup>88</sup>

And who doubts but that it is a ‘*hocus-pocus*,’ an illusion, or *Māyā*, as the Hindus express it? But when such an illusion can be forced on, say, ten thousand people at the same time, as we have seen accomplished during a public festival, surely the means by which such an astounding hallucination can be produced merits the attention of science! When by such *magic* a man who stands before you, in a room, the doors of which you have closed, and of which the keys are in your hand, suddenly disappears, vanishes like a flash of light, and you see him *nowhere*, but hear his voice from different parts of the room addressing you and laughing at your perplexity, surely such an *art* is not unworthy either of Mr. Huxley or Dr. Carpenter. Is it not quite as well worth spending time over, as the lesser mystery — why barnyard cocks crow at midnight?

What Ibn Batutah, the Moor, saw in China about the year 1348,

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<sup>88.</sup> *Ibid.*, p. 280. *Voyages d’Ibn Batoutah*, IV, pp. 30, 200, sq.: Paris, 1853.

Colonel Yule shows Edward Melton, "an Anglo-Dutch traveler," witnessing in Batavia about the year 1670. Melton says: "One of the same gang took a ball of cord, and grasping one end of the cord in his hand slung the other up into the air with such force that its extremity was beyond reach of our sight. He then climbed up the cord with indescribable swiftness. . . . I stood full of astonishment, not conceiving what was to come of this; when lo! a leg came tumbling down out of the air. . . . A moment later a hand came down. . . . In short, all the members of the body came thus successively tumbling from the air and were cast together by the attendant into the basket. The last fragment of all was the head, and no sooner had that touched the ground than he who had snatched up all the limbs and put them in the basket, turned them all out again topsy-turvy. Then straightway we saw *with these eyes all those limbs creep together* again, and, in short, form a whole man, who at once could stand and go just as before without showing the least damage! Never in my life was I so astonished . . . and I doubted now no longer that these misguided men did it by the help of the Devil."<sup>869</sup>

In the memoirs of the Emperor Jahángir, the performances of seven jugglers from Bengal, who exhibited before him, are thus described: "Ninth. They produced a man whom they divided limb from limb, actually severing his head from the body. They scattered these mutilated members along the ground, and in this state they lay for some time. They then extended a sheet over the spot, and one of the men putting himself under the sheet, in a few minutes came from below, followed by the individual supposed to have been cut into joints, in perfect health and condition. . . . Twenty-third. They produced a chain of fifty cubits in length, and in my presence threw one end of it toward the sky, *where it remained as if fastened to something in the air*. A dog was then brought forward and being placed at the lower end of the chain immediately ran up, and reaching the other end, *immediately disappeared in the air*. In the same manner a hog, a panther, a lion, and a tiger were successively sent up the chain, and all equally disappeared at the upper end of the chain. At last they took down the chain, and put it into the bag, no one ever discovering in what way the different animals were made to vanish into the air in the mysterious manner above described."<sup>870</sup>

We have in our possession a picture of such a Persian conjurer, with a man, or rather the various limbs of what was a minute before a man, scattered before him. We have seen such conjurers, and witnessed such performances more than once and in various places.

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869. *Edward Meltons, Engelsch Edelmans, Zeldzaam en Gedenkwaardige Zee en Land Reizen*, p. 468: Amsterdam, 1702.

870. *Memoirs of the Emperor Jahángir*, pp. 99, 102.

Bearing ever in mind that we repudiate the idea of a miracle, and returning once more to phenomena more serious, we would now ask what logical objection can be urged against the claim that the reanimation of the dead was accomplished by many thaumaturgists? The fakir described in *Le Franco-Américain* might have gone so far as to say that this will-power of man is so tremendously potent that it can reanimate a body apparently dead, by drawing back the flitting soul that has not yet quite ruptured the thread that through life had bound the two together. Dozens of such fakirs have allowed themselves to be buried alive before thousands of witnesses, and weeks afterward have been resuscitated. And if fakirs have the secret of this artificial process, identical with, or analogous to, hibernation, why not allow that their ancestors, the Gymnosopists, and Apollonius of Tyana, who had studied with the latter in India, and Jesus, and other prophets and seers, who all knew more about the mysteries of life and death than any of our modern men of science, might have resuscitated dead men and women? And being quite familiar with that power — that mysterious *something* “that science cannot yet understand,” as Professor Le Conte confesses — knowing, moreover, “whence it came and whither it was going,” Elisha, Jesus, Paul, and Apollonius, enthusiastic ascetics and learned initiates, might have recalled to life with ease any man who “was not dead but sleeping,” and that without any miracle.

If the molecules of the cadaver are imbued with the physical and chemical forces of the living organism,<sup>871</sup> what is to prevent them from being set again in motion, provided we know the nature of the vital force, and how to command it? The materialist can certainly offer no objection, for with him it is no question of reinfusing a soul. For him the soul has no existence, and the human body may be regarded simply as a vital engine — a locomotive which will start upon the application of heat and force, and stop when they are withdrawn. To the theologian the case offers greater difficulties, for, in his view, death cuts asunder the tie which binds soul and body, and the one can no more be reunited with the other without miracle than the infant can be compelled to resume its foetal life after parturition and the severing of the umbilical cord. But the Hermetic philosopher stands between these two irreconcilable antagonists, *master of the situation*. He knows the nature of the soul — a form composed of nervous fluid and atmospheric ether — and knows how the vital force can be made active or passive at will, so long as no necessary organ has been finally destroyed. The claims of Gaffarel — which, by the bye, appeared so preposterous in 1650<sup>872</sup> — were later corroborated by science.

871. J. Hughes Bennett: *Text Book of Physiology*, pp. 37-50: Lippincott's American edition.  
872. *Curiosités étranges sur la sculpture islamique des Persans*: Paris, 1629.

He maintained that every object existing in nature, provided it was not artificial, when once burned still retained its form in the ashes, in which it remained till raised again. Du Chesne, an eminent chemist, assured himself of the fact. Ashes of burned plants contained in vials, when heated, exhibited again their various forms. "A small obscure cloud was first observed, which gradually took on a defined form, and presented to the eye a rose, or whatever flower or plant the ashes consisted of."<sup>873</sup> Kircher, Digby, and Vallemont have demonstrated that the forms of plants could be resuscitated from their ashes. At a meeting of naturalists in 1834, at Stuttgart, a receipt for producing such results was found in a work of Oetinger. "The earthly husk," wrote Oetinger, "remains in the retort, while the volatile essence ascends, *like a spirit*, perfect in form, but void of substance."<sup>874</sup>

And if the astral form of even a plant when its body is dead still lingers in the ashes, will skeptics persist in saying that the soul of *man*, the *inner* ego, is after the death of the grosser form at once dissolved, and is no more? "At death," says the philosopher, "the one body exudes from the other, by osmosis and through the brain; it is held near its old garment by a double attraction (physical and spiritual), until the latter decomposes; and if the proper conditions are given the soul can re-inhabit it and resume the suspended life. It does it in sleep; it does it more thoroughly in trance; most surprisingly at the command and with the assistance of the Hermetic adept. Iamblichus declared that a person endowed with such resuscitating powers is 'full of God.' All the subordinate spirits of the upper spheres are at his command, for he is no longer a mortal, but himself a god. In his *Epistle to the Corinthians*, Paul remarks that 'the spirits of the prophets are subject to the prophets.'"

Some persons have the natural and some the acquired power of withdrawing the *inner* from the *outer* body at will, and causing it to perform long journeys, and to be seen by those whom it visits. Numerous are the instances recorded by unimpeachable witnesses of the "doubles" of persons having been seen and conversed with, hundreds of miles from the places where the persons themselves were known to be. Hermotimus, if we may credit Pliny and Plutarch,<sup>875</sup> could at will fall into a trance, and then his *second* soul proceeded to any distant place he chose.

The Abbé Tritheim, the famous author of *Steganography*, who lived in the fifteenth century, could converse with his friends by the mere power of his will. "I can make my thoughts known to the initiated,"

873. C. Crowe: *The Night-Side of Nature*, pp. 110-11.

874. *Thoughts on the Birth and Generation of Things*.

875. Pliny: *Nat. Hist.*, VII, 52; Plutarch: *On the Daemon of Socrates*, § 22.

he wrote, "at a distance of many hundred miles, without word, writing, or cipher, by any messenger. The latter cannot betray me, for he knows nothing. If needs be, I can dispense with the messenger. If any correspondent should be buried in the deepest dungeon, I could still convey to him my thoughts as clearly and as frequently as I chose, and this quite simply, without superstition, without the aid of spirits." Cardan could also send his spirit, or any messages he chose. When he did so, he felt "as if a door was opened, and I myself immediately passed through it, leaving the body behind me."<sup>876</sup> The case of a high German official, a counsellor Wesermann, was mentioned in a scientific paper.<sup>877</sup> He claimed to be able to cause any friend or acquaintance, at any distance, to dream of any subject he chose, or see any person he liked. His claims were proved good and testified to on several occasions by skeptics and learned professional persons. He could also cause his double to appear wherever he liked; and be seen by several persons at one time. By whispering in their ears a sentence prepared and agreed upon beforehand by unbelievers for the purpose, his power to project the double was demonstrated beyond any cavil.

According to Napier, Osborne, Major Lawes, Quenouillet, Nikiforvitch, and many other modern witnesses, fakirs are now proved to be able, by a long course of diet, preparation, and repose, to bring their bodies into a condition which enables them to be buried six feet under ground for an indefinite period. Sir Claude Wade was present at the court of Ranjit Singh when the fakir, mentioned by the Honorable Captain Osborne, was buried alive for six weeks in a box placed in a cell three feet below the floor of the room.<sup>878</sup> To prevent the chance of deception, a guard comprising two companies of soldiers had been detailed, and four sentries "were furnished and relieved every two hours, night and day, to guard the building from intrusion. . . . On opening it," says Sir Claude, "we saw a figure enclosed in a bag of white linen fastened by a string over the head . . . the servant then began pouring warm water over the figure . . . the legs and arms of the body were shriveled and stiff, the face full, the head reclining on the shoulder like that of a corpse. I then called to the medical gentleman who was attending me, to come down and inspect the body, which he did, but could discover no pulsation in the heart, the temples, or the arm. There was, however, *a heat about the region of the brain*, which no other part of the body exhibited."

Regretting that the limits of our space forbid the quotation of the

876. *De rerum varietate*, VIII, 43, p. 160, sq. Cf. Plutarch: *On the Daemon of Socrates*, §22.

877. Nasse: *Zeitschrift für Psychische Arzte*, 1820.

878. Osborne: *Camp and Court of Ranjit Singh*; Jas. Braid: *On Trance*.

details of this interesting story, we will only add that the process of resuscitation included bathing with hot water, friction, the removal of wax and cotton pledges from the nostrils and ears, the rubbing of the eyelids with *ghee* or clarified butter, and, what will appear most curious to many, the application of a hot wheaten cake about an inch thick "to the top of the head." "After the cake had been applied for the third time, the body was violently convulsed, the nostrils became inflated, the respiration ensued, and the limbs assumed a natural fulness; but the pulsation was still faintly perceptible." The tongue was then anointed with *ghee*; the eyeballs became dilated and recovered their natural color, and the fakir recognised those present and spoke. It should be noticed that not only had the nostrils and ears been plugged, but the tongue had been thrust back so as to close the gullet, thus effectually stopping the orifices against the admission of atmospheric air. While in India, a fakir told us that this was done not only to prevent the action of the air upon the organic tissues, but also to guard against the deposit of the germs of decay, which in case of suspended animation would cause decomposition exactly as they do in any other meat exposed to air. There are also localities in which a fakir would refuse to be buried; such as the many spots in Southern India infested with the white ants, which annoying termites are considered among the most dangerous enemies of man and his property. They are so voracious as to devour everything they find, except metallic objects. As to wood, there is no kind through which they would not burrow; and even bricks and mortar offer but little impediment to their formidable armies. They will patiently work through mortar, removing it particle by particle; and a fakir, however holy himself and however strong his temporary coffin, would not risk finding his body devoured when it was time for his resuscitation.

Then here is a case, only one of many, substantiated by the testimony of two English noblemen — one of them an army officer — and a Hindū Prince, who was as great a skeptic as themselves. It places science in this embarrassing dilemma: it must either give the lie to many unimpeachable witnesses, or admit that if one fakir can revive after six weeks, any other fakir can also; and if a fakir, why not a Lazarus, a Shunamite boy, or the daughter of Jairus? <sup>279</sup>

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279. Mrs. Catherine Crowe, in *The Night-Side of Nature*, p. 118, gives us the particulars of a similar burial of a fakir in the presence of General Ventura, together with the Mahārājā, and many of his Sirdars. The political agent at Ludhiana was "present when he was disinterred, ten months after he had been buried." The coffin, or box, containing the fakir "being buried in a vault, the earth was thrown over it and trodden down, after which a crop of barley was sown on the spot, and sentries placed to watch it. "The Mahārājā, however, was so skeptical that in spite of all these precautions,

And now, perhaps, it may not be out of place to inquire what assurance can any physician have, beyond *external* evidence, that the body is really dead? The best authorities agree in saying that there are none. Dr. Todd Thomson, of London,<sup>880</sup> says most positively that "the immobility of the body, even its cadaverous aspect, the coldness of the surface, the absence of respiration and pulsation, and the sunken state of the eye, are not unequivocal evidences that life is wholly extinct." Nothing but total decomposition is an irrefutable proof that *life* has fled forever and that the tabernacle is tenantless. Democritus asserted that there existed no *certain* signs of real death.<sup>881</sup> Pliny maintained the same. Asclepiades stopped the funeral of a man to him unknown, and restored him to life; and Pliny said assurance of death was more difficult in the cases of women than in those of men.<sup>882</sup>

Dr. Thomson, above quoted, gives several remarkable cases of such a suspended animation.<sup>883</sup> Among others he mentions a certain Francis Civile, a gentleman of Normandy, who twice apparently died, and was twice in the act of being buried. But at the moment when the coffin was being lowered in the grave he spontaneously revived. In the seventeenth century Lady Russell died to all appearance, and was about to be buried, but as the bell was tolling for her funeral she sat up in her coffin and exclaimed, "It is time to go to church!" Diemerbroesk<sup>884</sup> mentions a peasant who gave no signs of life for three days, but when placed in his coffin, near the grave, revived and lived many years afterward. In 1836 a respectable citizen of Brussels fell into a profound lethargy on a Sunday morning. On Monday, as his attendants were preparing to screw the lid of the coffin, the supposed corpse sat up, rubbed his eyes, and called for his coffee and a newspaper.<sup>885</sup>

Such cases of apparent death are not very infrequently reported in the newspaper press. As we write (April, 1877), we find in a London letter to the *New York Times* the following paragraph: "Miss Annie Goodale, the actress, died three weeks ago. Up to yesterday she was not buried. The corpse is warm and limp, and the features as soft and mobile as when in life. Several physicians have examined her, and have ordered that the body shall be watched night and day. The poor lady is evidently in a trance, but whether she is destined to come to life, it is impossible to say."

be had him, twice in the ten months, dug up and examined, and each time he was found to be exactly in the same state as when they had shut him up."

880. In his translation of Salverte: *Philos. of Magic*, II, pp. 123-4, note.

881. Aurelius Cornelius Celsus: *De re medica*, II, vi.

882. Pliny: *Nat. Hist.*, XXVI, ix; VII, lii.

883. *Loc. cit. supra.*

884. *Treatise on the Plague*, IV.

885. *Morning Herald*, July 21, 1836.

Science regards man as an aggregation of atoms temporarily united by a mysterious force called the life-principle. To the materialist the only difference between a living and a dead body is, that in the one case that force is active, in the other latent. When it is extinct or entirely latent, the molecules obey a superior attraction, which draws them asunder and scatters them through space.

This dispersion must be death, if it is possible to conceive such a thing as death where the very molecules of the dead body manifest an intense vital energy. If death is but the stoppage of a digesting, locomotive, and thought-grinding machine, how can death be actual and not relative before that machine is thoroughly broken up and its particles dispersed? So long as any of them cling together, the centripetal vital force may overmatch the dispersive centrifugal action. Says Éliphas Lévi: "Change attests movement, and movement only reveals life. The corpse would not decompose if it were dead; all the molecules which compose it are living and struggle to separate. And would you think that the spirit frees itself first of all to exist no more? that thought and love can die, when the grossest forms of matter do not die? If the change should be called death, we die and are born again every day, for every day our forms undergo change." <sup>\*\*\*</sup>

The kabalists say that a man is not dead when his body is entombed. Death is never sudden; for, according to Hermes, nothing goes in Nature by violent transitions. Everything is gradual, and as it required a long and gradual development to produce the living human being, so time is required to completely withdraw vitality from the carcass. "Death can no more be an absolute end, than birth a real beginning. Birth proves the pre-existence of the being, as death proves immortality," says the same French kabalist.

While implicitly believing in the restoration of the daughter of Jairus, the ruler of the synagog, and in other Bible-miracles, well-educated Christians, who otherwise would feel indignant at being called superstitious, meet with scornful skepticism all such cases as that of Apollonius and the girl said by his biographer to have been recalled to life by him. Diogenes Laertius, who mentions a woman restored to life by Empedocles, is treated with no more respect; and the name of Pagan thaumaturgist, in the eyes of Christians, is but a synonym for impostor. Our scientists are at least one degree more rational; they include all Bible prophets and apostles, as well as heathen miracle-workers, under the categories of either hallucinated fools or deceitful tricksters.

But Christians and materialists might, with a very little effort on their

part, show themselves fair and logical at the same time. To produce such a miracle, they have but to consent to understand what they read, and submit it to the unprejudiced criticism of their best judgment. Let us see how far it is possible. Setting aside the incredible fiction of Lazarus, we will select two cases: the ruler's daughter, recalled to life by Jesus, and the Roman bride, resuscitated by Apollonius. In the former case, totally disregarding the significant expression of Jesus, "*She is not dead but sleepeth,*" the clergy force their god to become a breaker of his own laws and grant unjustly to one what he denies to all others, and with no better object in view than to produce a useless miracle. In the second case, notwithstanding the words of the biographer of Apollonius, so plain and precise that there is not the slightest cause to misunderstand them, they charge Philostratus with deliberate imposture. Who could be fairer than he, who less open to the charge of mystification, when, in describing the resuscitation of the young girl by the Tyanian sage in the presence of a large concourse of people, the biographer says, "she had *seemed* to die."

In other words, he very clearly indicates a case of suspended animation, and then adds immediately, "as the rain fell very fast on the young girl" while she was being carried to the pile "with her face turned upwards, this, also, might have excited her senses."<sup>887</sup> Does this not show most plainly that Philostratus saw *no* miracle in that resuscitation? Does it not rather imply, if anything, the great learning and skill of Apollonius, "who like Asclepiades had the merit of distinguishing at a glance between real and apparent death"? <sup>888</sup>

A resuscitation, after the soul and spirit have entirely separated from the body, and the last electric thread is severed, is as impossible as for a once-disembodied spirit to reincarnate itself once more on this earth, except as described in previous chapters. "A leaf, once fallen off, does not reattach itself to the branch," says Eliphas Lévi. "The caterpillar becomes a butterfly, but the butterfly does not again return to the grub. Nature closes the door behind all that passes, and pushes life forward. Forms pass, thought remains, and does not recall that which it has once exhausted."<sup>889</sup>

Why should it be imagined that Asclepiades and Apollonius enjoyed exceptional powers for the discernment of actual death? Has any modern school of medicine this knowledge to impart to its students? Let their authorities answer for them. These prodigies of Jesus and

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887. Philostratus: *Life of Apollonius of Tyana*, IV, xiv.

888. Salverte: *Philosophy of Magic*, II, p. 125.

889. *La science des esprits*.

Apollonius are so well attested that they appear authentic. Whether in either or both cases life was simply suspended or not, the important fact remains that by some power, peculiar to themselves, both the wonder-workers recalled the *seemingly dead* to life in an instant.<sup>890</sup>

Is it because the modern physician has not yet found the secret which the theurgists evidently possessed, that its possibility is denied?

Neglected as psychology now is, and with the strangely chaotic state in which physiology is confessed to be by its most fair-minded students, certainly it is not very likely that our men of science will soon rediscover the lost knowledge of the ancients. In the days of old, when prophets were not treated as charlatans, nor thaumaturgists as impostors, there were colleges instituted for teaching prophecy and occult sciences in general. Samuel is recorded as the chief of such an institution at Ramah; Elisha, also, at Jericho. The schools of '*hazim*', prophets or seers, were celebrated throughout the country. Hillel had a regular academy, and Socrates is well known to have sent away several of his disciples to study *manticism*. The study of magic, or wisdom, included every branch of science, the metaphysical as well as the physical, psychology and physiology in their common and occult phases, and the study of alchemy was universal, for it was both a physical and a spiritual science. Therefore why doubt or wonder that the ancients, who studied Nature under its double aspect, achieved discoveries which to our modern physicists, who only study its outer shell, are a closed book?

Thus, the question at issue is not whether a *dead* body can be resuscitated — for, to assert that would be to assume the possibility of a miracle, which is absurd — but, to assure ourselves whether the medical authorities are able to determine the precise moment of death. The kabalists say that death occurs at the instant when both the astral body, or life-principle, and the spirit part forever with the corporeal body. The scientific physician who denies both astral body and spirit, and admits the existence of nothing more than the life-principle, judges death to occur when life is apparently extinct. When the beating of the heart and the action of the lungs cease, and *rigor mortis* is manifested, and especially when decomposition begins, they pronounce the patient dead. But the annals of medicine teem with examples of 'suspended animation' as the result of asphyxia by drowning, the inhalation of gases, and

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890. It would be beneficial to humanity were our modern physicians possessed of the same inestimable faculty; for then we should have on record less horrid deaths *after* inhumation. Mrs. Catherine Crowe, in *The Night-Side of Nature*, records in the chapter on 'Cases of Trances' five such cases, in England alone, and during the present century. Among them is Dr. Walker of Dublin and a Mr. S—, whose step-mother was accused of poisoning him, and who, upon being disinterred, was found lying on his face.

other causes; life being restored in the case of drowning persons even after they had been apparently dead for twelve hours.

In cases of somnambulic trance, none of the ordinary signs of death are lacking; breathing and the pulse are extinct; animal-heat has disappeared; the muscles are rigid, the eye glazed, and the body is colorless. In the celebrated case of Colonel Townshend, he threw himself into this state in the presence of three medical men who, after a time, were persuaded that he was really dead, and were about leaving the room, when he slowly revived. He describes his peculiar gift by saying that he "could die or expire when he pleased, and yet, by an effort, or somehow, he could come to life again."

There occurred in Moscow, a few years since, a remarkable instance of apparent death. The wife of a wealthy merchant lay in the cataleptic state seventeen days, during which the authorities made several attempts to bury her; but, as decomposition had not set in, the family deferred the ceremony, and at the end of that time she was restored to life.

The above instances show that the most learned men in the medical profession are unable to be certain when a person is dead. What they call 'suspended animation,' is that state from which the patient spontaneously recovers through an effort of his own spirit, which may be provoked by any one of many causes. In these cases, the astral body has not parted from the physical body; its external functions are simply suspended; the subject is in a state of torpor, and the restoration is nothing but a recovery from it.

But, in the case of what physiologists would call 'real death,' but which is not actually so, the astral body has withdrawn; perhaps local decomposition has set in. How shall the man be brought to life again? The answer is, the interior body must be forced back into the exterior one, and vitality reawakened in the latter. The clock has run down, it must be wound. If death is absolute; if the organs have not only ceased to act, but have lost the susceptibility of renewed action, then the whole universe would have to be thrown into chaos to resuscitate the corpse — a miracle would be demanded. But as we said before the man is not dead when he is cold, stiff, pulseless, breathless, and even showing signs of decomposition; he is not dead when buried, nor afterward, until a certain point is reached. That point is, *when the vital organs have become so decomposed that, if reanimated, they could not perform their customary functions;* when the mainspring and cogs of the machine, so to speak, are so eaten away by rust, that they would snap upon the turning of the key. Until that point is reached, the astral body may be caused, without miracle, to re-enter its former tabernacle, either by an effort of its own will, or under the resistless impulse of the will of one who knows the

potencies of Nature and how to direct them. The spark is not extinguished, but only latent — latent as the fire in the flint, or the heat in the cold iron.

In cases of the most profound cataleptic clairvoyance, such as obtained by Du Potet, and described very graphically by the late Prof. William Gregory in his *Letters on Animal Magnetism*, the spirit is so far disengaged from the body that it would be impossible for it to re-enter it without an effort of the mesmerizer's will. The subject is practically dead, and if left to itself the spirit would escape forever. Although independent of the torpid physical casing, the half-freed spirit is still tied to it by a magnetic cord, which is described by clairvoyants as appearing dark and smoky by contrast with the ineffable brightness of the astral atmosphere through which they look. Plutarch, relating the story of Thespesius,<sup>891</sup> who fell from a great height and lay three days apparently dead, gives us the experience of the latter during his state of partial decease. "Thespesius," says he, "then observed that he was different from the dead by whom he was surrounded. . . . They were transparent and environed by a radiance, but he seemed to trail after him a dark radiation or line of shadow." His whole description, minute and circumstantial in its details, appears to be corroborated by the clairvoyants of every period, and, so far as this class of testimony can be taken, is important. The kabalists, as we find them interpreted by Eliphas Lévi, in *La science des esprits*, say that, "When a man falls into the last sleep, he is plunged at first into a sort of dream, before gaining consciousness on the other side of life. He sees, then, either in a beautiful vision, or in a terrible nightmare, the paradise or hell in which he believed during his mortal existence. This is why it often happens that the affrighted soul breaks violently back into the terrestrial life it has just left, and why some who were really dead, i. e., who, if left alone and quiet, would have peaceably passed away forever in a state of unconscious lethargy, when entombed too soon, reawake to life in the grave."

In this connexion, the reader may perhaps recall the well-known case of the old man who had left some generous gifts in his will to his orphaned nieces; which document, just before his death, he had confided to his rich son with injunctions to carry out his wishes. But he had not been dead more than a few hours before the son, finding himself alone with the corpse, tore the will and burned it. The sight of this impious deed apparently recalled the hovering spirit, and the old man, rising from his couch of death, uttered a fierce malediction upon the horror-stricken wretch, and then fell back again and yielded up his spirit — this time forever. Dion Boucicault makes use of an incident of this kind in his power-

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891. *On Divine Punishments*, § 22.

ful drama *Louis XI*; and Charles Kean created a profound impression in the character of the French monarch, when the dead man revives for an instant and clutches the crown as the heir-apparent approaches it.

Lévi says that resuscitation is not impossible while the vital organism remains undestroyed, and the astral spirit is yet within reach. "Nature," he says, "accomplishes nothing by sudden jerks, and eternal death is always preceded by a state which partakes somewhat of the nature of lethargy. It is a torpor which a great shock or the magnetism of a powerful will can overcome." He accounts in this manner for the resuscitation of the dead man thrown upon the bones of Elisha. He explains it by saying that the soul was hovering at that moment near the body; the burial party, according to tradition, were attacked by robbers; and their fright communicating itself sympathetically to it, the soul was seized with horror at the idea of its remains being desecrated, and "re-entered violently into its body to raise and save it." Those who believe in the survival of the soul can see in this incident nothing of a supernatural character — it is only a perfect manifestation of natural law. To narrate to the materialist such a case, however well attested, would be but an idle talk; the theologian, always looking beyond nature for a special providence, regards it as a prodigy. Eliphas Lévi says: "They attributed the resuscitation to the contact with the bones of Elisha; and worship of relics dates logically from his epoch."

Balfour Stewart is right — scientists "know nothing, or next to nothing, of the ultimate structure and properties of matter, whether organic or inorganic."

We are now on such firm ground that we will take another step in advance. *The same knowledge and control of the occult forces, including the vital force which enabled the fakir temporarily to leave and then re-enter his body, and Jesus, Apollonius, and Elisha to recall their several subjects to life, made it possible for the ancient hierophants to animate statues, and cause them to act and speak like living creatures.* It is the same knowledge and power which made it possible for Paracelsus to create his *homunculi*; for Aaron to change his rod into a serpent and a budding branch; Moses to cover Egypt with frogs and other pests; and the Egyptian theurgist of our day to vivify his pygmy Mandragora, which has physical life but no soul. It was no more wonderful that upon presenting the necessary conditions Moses should call into life large reptiles and insects, than that, under equally favoring conditions, the physical scientist should call into being the small lives which he names bacteria.

And now, in connexion with ancient miracle-doers and prophets, let us bring forward the claims of the modern mediums. Nearly every class of phenomena recorded in the sacred and profane histories of the world,

we find them claiming to reproduce in our days. Selecting, among the variety of seeming wonders, levitation of ponderable inanimate objects as well as of human bodies, we will give our attention to the conditions under which the phenomenon is manifested. History records the names of Pagan theurgists, Christian saints, Hindū fakirs, and spiritual mediums who have been thus levitated, and who remained suspended in the air, sometimes for a considerable time. The phenomenon has not been confined to one country or epoch, but almost invariably the subjects have been religious ecstasies, adepts in magic, or, as now, spiritual mediums.

We assume the fact to be so well established as to require no labored effort on our part at this time to furnish proof that unconscious manifestations of spirit-power, as well as conscious feats of high magic, have happened in all countries, in all ages, and with hierophants as well as through irresponsible mediums. When the present perfected European civilization was yet in an inchoate state, occult philosophy, already hoary with age, speculated upon the attributes of man by analogy with those of his Creator. Later individuals, whose names will remain forever immortal, inscribed on the portal of the spiritual history of man, have afforded in their persons examples of how far could be developed the god-like powers of the *microcosmos*. Describing the *Doctrines and Principal Teachers of the Alexandrian School*, Professor A. Wilder says: "Plotinus taught that there was in the soul a returning impulse, love, which attracted it inward toward its origin and center, the eternal good. While the person who does not understand how the soul contains the beautiful within itself, will seek by laborious effort to realize beauty without, the wise man recognises it within himself, develops the idea by withdrawal into himself, concentrating his attention, and so floating upward toward the divine fountain, the stream of which flows within him. The infinite is not known through the reason . . . but by a faculty superior to reason, by entering upon a state in which the individual, so to speak, ceases to be his finite self, in which state divine essence is communicated to him. This is ECSTASY."<sup>892</sup>

Of Apollonius, who asserted that he could see "the present and the future in a clear mirror" on account of his abstemious mode of life, the professor very beautifully observes: "This is what may be termed *spiritual photography*. The soul is the camera in which facts and events, future, past and present, are alike fixed; and the mind becomes conscious of them. Beyond our every-day world of limits, all is as one day or state, the past and future comprised in the present."<sup>892</sup>

Were these God-like men 'mediums,' as the orthodox spiritualists

892. A. Wilder: *New Platonism and Alchemy, etc.*

will have it? By no means, if by the term we understand those 'sick-sensitives' who are born with a peculiar organization, and who in proportion as their powers are developed become more and more subject to the irresistible influence of miscellaneous spirits, purely human, elementary, or elemental. Unquestionably so, if we consider every individual a medium in whose magnetic atmosphere the denizens of higher invisible spheres can move, and act, and live. In such a sense every person is a medium. Mediumship may be either, 1st, self-developed; or 2nd, developed by extraneous influences; or 3rd, it may remain latent throughout life. *The reader must bear in mind the definition of the term, for, unless this is clearly understood, confusion will be inevitable.* Mediumship of this kind may be either active or passive, repellent or receptive, positive or negative. Mediumship is measured by the quality of the aura with which the individual is surrounded. This may be dense, cloudy, noisome, mephitic, nauseating to the pure spirit, and may attract only those foul beings who delight in it, as the eel does in turbid waters; or it may be pure, crystalline, limpid, opalescent as the morning dew. All depends upon the moral character of the medium.

About such men as Apollonius, Iamblichus, Plotinus, and Porphyry, there gathered this heavenly nimbus. It was evolved by the power of their own souls in close unison with their spirits; by the superhuman morality and sanctity of their lives, aided by frequent interior ecstatic contemplation. Pure spiritual influences could approach such holy men. Radiating around an atmosphere of divine beneficence, they caused evil spirits to flee before them. Not only is it impossible for such to exist in their aura, but they cannot even remain in that of obsessed persons, if the thaumaturgist exercises his will, or even approaches them. This is MEDIATORSHIP, not mediumship. Such persons are temples in which dwells the spirit of the living God; but if the temple be defiled by the admission of an evil passion, thought or desire, the mediator falls into the sphere of sorcery. The door is opened; the pure spirits retire and the evil ones rush in. This is still mediatorship, evil as it is; the sorcerer, like the pure magician, forms his own aura and subjects to his will congenial inferior spirits.

But mediumship, as now understood and manifested, is a different thing. Circumstances, independent of his own volition, may, either at birth or subsequently, modify a person's aura, so that strange manifestations, physical or mental, diabolical or angelic, may take place. Such mediumship, as well as the above-mentioned mediatorship, has existed on earth since the first appearance here of living man. The former is the yielding of weak, mortal flesh to the control and suggestions of spirits and intelligences other than one's own immortal *daemon*. It is literally

*obsession and possession;* and mediums who pride themselves on being the faithful slaves of their ‘guides,’ and who repudiate with indignation the idea of ‘controlling’ the manifestations, could not very well deny the fact without inconsistency. This mediumship is typified in the story of Eve succumbing to the reasonings of the serpent; of Pandora peeping into the forbidden casket and letting loose on the world sorrow and evil; and of Mary Magdalene, who from having been obsessed by ‘seven devils’ was finally redeemed by the triumphant struggle of her immortal spirit, touched by the presence of a holy mediator, against the dweller. This mediumship, whether beneficent or maleficent, is always *passive*. Happy are the pure in heart, who repel unconsciously, by that very cleanliness of their inner nature, the dark spirits of evil. For verily they have no other weapons of defense but that inborn goodness and purity. Mediumism, as practised in our days, is a more undesirable gift than the robe of Nessus.

“The tree is known by its fruits.” Side by side with passive mediums in the progress of the world’s history, appear active mediators. We designate them by this name for lack of a better one. The ancient witches and wizards, and those who had a ‘familiar spirit,’ generally made of their gifts a trade; and the Obeah woman of En-Dor, so well defined by Henry More, though she may have killed her calf for Saul, accepted hire from other visitors. In India the jugglers, who by the way are less so than many a modern medium, and the *Essaoua* or sorcerers and serpent-charmers of Asia and Africa, all exercise their gifts for money. Not so with the mediators, or hierophants. Buddha was a mendicant and refused his father’s throne. The “Son of Man had not where to lay his head”; the chosen apostles provided “neither gold, nor silver, nor brass in their purses.” Apollonius gave one-half of his fortune to his relatives, the other half to the poor; Iamblichus and Plotinus were renowned for charity and self-denial; the fakirs, or holy mendicants, of India are fairly described by Jacolliot; the Pythagorean Essenes and Therapeutae believed their hands defiled by the contact of money. When the apostles were offered money to impart their spiritual powers, Peter, notwithstanding that the Bible shows him a coward and thrice a renegade, still indignantly spurned the offer, saying: “Thy silver perish with thee, because thou hast thought to obtain the gift of God with money.” These men were mediators, guided merely by their own personal spirit, or divine soul, and availng themselves of the help of ‘spirits’ only so far as these remain in the right path.

Far from us be the thought of casting an unjust slur on physical mediums. Harassed by various intelligences, reduced by the overpower-

ing influence — which their weak and nervous natures are unable to shake off — to a morbid state, which at last becomes chronic, they are impeded by these 'influences' from undertaking other occupation. They become mentally and physically unfit for any other. Who can judge them harshly when, driven to the last extremity, they are constrained to accept mediumship as a business? And heaven knows, as recent events have too well proved, whether the calling is one to be envied by any one! It is not mediums, real, *true*, and genuine mediums, that we would ever blame, but their patrons, the spiritualists.

Plotinus, when asked to attend public worship of the gods, is said to have proudly answered: "It is for them [the spirits] to come to me."<sup>892a</sup> Iamblichus asserted and proved in his own case that our soul can attain communion with the highest intelligences, with "natures loftier than itself," and carefully drove away from his theurgical ceremonies <sup>893</sup> every inferior spirit, or bad daemon, which he taught his disciples to recognise. Proclus, who "elaborated the entire theosophy and theurgy of his predecessors into a complete system," according to Professor Wilder,<sup>894</sup> "believed with Iamblichus in the attaining of a divine power, which, overcoming the mundane life, rendered the individual an organ of the Deity." He even taught that there was a "mystic password that would carry a person from one order of spiritual beings to another, higher and higher, till he arrived at the absolute divine." Apollonius spurned the sorcerers and "common soothsayers," and declared that it was his "peculiar abstemious mode of life" which "produced such an acuteness of the senses and created other faculties, so that the greatest and most remarkable things can take place." Jesus declared man *the lord of the Sabbath*, and at his command the terrestrial and elementary spirits fled from their temporary abodes; a power which was shared by Apollonius and many of the Brotherhood of Essenes of Judaea and Mount Carmel.

It is undeniable that there must have been some good reasons why the ancients persecuted *unregulated* mediums. Otherwise why, at the time of Moses and David and Samuel, should they have encouraged prophecy and divination, astrology and soothsaying, and maintained schools and colleges in which these natural gifts were strengthened and developed, while witches and those who divined by the spirit of *Ob* were put to death? Even at the time of Christ the poor oppressed mediums were driven to the tombs and waste places without the city walls. Why this apparent gross injustice? Why should banishment, persecution, and

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892a. Porphyry: *Plotini vita*, x.

893. Iamblichus was the founder of the Neo-Platonic theurgy.

894. *New Platonism and Alchemy, a Sketch of the Doctrines and Principal Teachers of the Eclectic or Alexandrian School*: Albany, N. Y., 1889.

death be the portion of the physical mediums of those days, and whole communities of thaumaturgists — like the Essenes — be not merely tolerated but revered? It is because the ancients, unlike ourselves, could 'try' the 'spirits' and discern the difference between the good and the evil ones, the human and the elemental. They also knew that unregulated 'spirit' intercourse brought ruin upon the individual and disaster to the community.

This view of mediumship may be novel and perhaps repugnant to many modern spiritualists; but still it is the view taught in the ancient philosophy, and supported by the experience of mankind from time immemorial.

It is erroneous to speak of a medium having *powers* developed. A passive medium has no power. He has a certain moral and physical condition which induces emanations, or an aura, in which his controlling intelligences can live, and by which they manifest themselves. He is only the vehicle through which *they* display their power. This aura varies day by day, and, as would appear from Mr. Crookes's experiments, even hour by hour. It is an external effect resulting from interior causes. The medium's moral state determines the kind of 'spirits' that come; and the 'spirits' that come reciprocally influence the medium, intellectually, physically, and morally. The perfection of his mediumship is in ratio to his passivity, and the danger he incurs is in equal degree. When he is fully 'developed' — perfectly passive — his own astral soul may be benumbed, and even crowded out of his body, which is then occupied by an elemental, or, what is worse, by a human fiend of the eighth sphere, who proceeds to use it as his own. And only too often the cause of the most atrocious crimes is to be sought in such possessions.

Physical mediumship depending upon passivity, its antidote suggests itself naturally: *let the medium cease being passive.* 'Spirits' never control persons of positive character who are determined to resist all extraneous influences. The weak and feeble-minded whom they can make their victims, they drive into vice. If these miracle-working elementals and disembodied devils called elementary were indeed the guardian angels that they have passed for these last thirty years, why have they not given their faithful mediums at least good health and domestic happiness? Why do they desert them at the most critical moments of trial when under accusations of fraud? It is notorious that the best physical mediums are either sickly or sometimes, what is still worse, inclined to some abnormal vice or other. Why do not these healing 'guides,' who make their mediums play the therapist and thaumaturgist to others, give them the boon of robust physical vigor? The ancient thaumaturgists and apostles generally, if not invariably, enjoyed

good health; their magnetism never conveyed to the sick patient any physical or moral taint; and they never were accused of VAMPIRISM, which a spiritualist paper very justly charges upon some medium-healers.<sup>805</sup>

If we apply the above law of mediumship and mediatorship to the subject of levitation, with which we opened our present discussion, what shall we find? Here we have a medium and one of the mediator-class levitated—the former at a *séance*, the latter at prayer, or in ecstatic contemplation. The medium, being passive, must *be lifted* up; the ecstatic, being active, must levitate himself. The former is elevated by his familiar spirits — whoever or whatever they may be; the latter, by the power of his own aspiring soul. Can both be indiscriminately termed *mediums*?

But nevertheless we may be answered that the same phenomena are produced in the presence of a modern medium as of an ancient saint. Undoubtedly; and so it was in the days of Moses; for we believe that the triumph claimed for him in *Exodus* over Pharaoh's magicians is simply a national boast on the part of the 'chosen people.' That the power which produced his phenomena, produced those of the magicians also, who were moreover the first tutors of Moses and instructed him in their 'wisdom,' is most probable. But even in those days they seemed to have well appreciated the difference between phenomena apparently identical. The tutelary tribal deity of the Hebrews (who is *not* the Highest Father)<sup>806</sup> forbids expressly, in *Deuteronomy*,<sup>807</sup> his people "to learn to do after the abominations of other nations. . . . To pass through the fire, or use divination, or be an observer of times or an enchanter, or a witch, or a consulter with familiar spirits, or a necromancer."

What difference was there then between all the above-enumerated phenomena as performed by the "other nations" and when enacted by the prophets? Evidently there was some good reason for it; and we find it in John's *First Epistle*, iv, which says: "believe not every spirit, but prove the spirits, whether they are of God, because many false prophets are gone out into the world."

805. See *Medium and Daybreak*, July 7, 1876, p. 428.

806. In Volume II we will distinctly prove that the *Old Testament* mentions the worship of more than one god by the Israelites. The *El-Shaddai* of Abraham and Jacob was not the *Jehovah* of Moses, or the 'Lord God' worshiped by them for forty years in the wilderness. And the God of Hosts of Amos is not, if we are to believe his own words, the Mosaic God, the Sinaitic deity, for this is what we read: "I hate, I despise your feast-days . . . your meat-offerings, I will not accept them. . . . Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? . . . No, but ye have borne the tabernacles of your Moloch and Chiun (Saturn), your images, the star of your god, which ye made to yourselves. . . . Therefore, will I cause you to go into captivity . . . saith the Lord, whose name is The God of hosts" (*Amos*, v, 21-27).

807. Ch. xviii.

The only standard within the reach of spiritualists and present-day mediums by which they can *prove* the spirits, is to judge 1, by their actions and speech; 2, by their readiness to manifest themselves; and 3, whether the object in view is worthy of the apparition of a '*disembodied spirit*,' or can excuse any one for disturbing *the dead*. Saul was on the eve of destruction, himself and his sons, yet Samuel inquired of him: "Why hast thou *disquieted* me, to bring me up?"<sup>898</sup> But the 'intelligences' that visit the circle-rooms, come at the beck of every trifler who would wile away a tedious hour.

In the number of the London *Spiritualist* for July 14th, we find a long article, in which the author seeks to prove that "the marvelous wonders of the present day, which belong to so-called modern spiritualism, are identical in character with the experiences of the patriarchs and apostles of old."

We are forced to contradict, point-blank, such an assertion. They are identical only in so far as the same forces and occult powers of nature produce them. But though these powers and forces may be, and most assuredly are, all directed by unseen intelligences, the latter differ more in essence, character, and purposes than mankind itself, composed, as it now stands, of white, black, brown, red, and yellow men, and numbering saints and criminals, geniuses and idiots. The writer may avail himself of the services of a tame orang-outang or a South Sea islander; but the mere fact that he has a servant makes neither the latter nor himself identical with Aristotle and Alexander. The writer compares Ezekiel "lifted up" and taken into the "east gate of the Lord's house,"<sup>899</sup> with the levitations of certain mediums; and the three Hebrew youths in the "burning fiery furnace," with other *fire-proof* mediums; the John King 'spirit-light' is assimilated with the "burning lamp" of Abraham; and finally, after many such comparisons, the case of the Davenport brothers, released from the jail of Oswego, is confronted with that of Peter delivered from prison by the "angel of the Lord"!

Now, except the story of Saul and Samuel, there is not a case instanced in the *Bible* of the '*evocation* of the dead.' As to its being lawful, the assertion is contradicted by every prophet. Moses issues a decree of death against those who raise the spirits of the dead, the "necromancers." Nowhere throughout the *Old Testament*, in Homer, or in Vergil, is communion with the dead termed otherwise than necromancy.

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898. This word "*up*" from the spirit of a prophet whose abode ought certainly to be in heaven and who therefore ought to have said "to bring me down," is very suggestive in itself, to a Christian who locates paradise and hell at two opposite points.

899. *Ezekiel*, iii, 12-14.

Philo Judaeus makes Saul say that if he banishes from the land every diviner and necromancer, his name will survive him.

One of the greatest reasons for this condemnation was the doctrine of the ancients that no soul from the 'abode of the blessed' will return to earth, unless, indeed, upon rare occasions its apparition might be required to accomplish some great object in view, and so bring benefit to humanity. In this latter instance the 'soul' had no need to be evoked. It sent its portentous message either by an evanescent *simulacrum* of itself, or through *messengers*, who could appear in *material* form and personate faithfully the departed. The souls that could so easily be evoked were deemed neither safe nor useful to commune with. They were the souls, or *larae* rather, from the infernal region of the limbo — the *sheol*, the region known by the kabalists as the eighth sphere, but far different from the orthodox Hell or Hades of the ancient mythologists. Horace describes this evocation and the ceremonial accompanying it, and Maimonides gives us particulars of the Jewish rite. Every necromantic ceremony was performed on high places and hills, and blood was used for the purpose of placating these human *ghouls*.<sup>900</sup>

"I cannot prevent the witches from picking up their bones," says the poet. "See the blood they pour in the ditch to allure the *souls* that will utter their oracles!"<sup>901</sup> *Cruor in fossam confusus, ut inde manes elicirent, animas responsa daturas.*

"The *souls*," says Porphyry, "prefer, to everything else, *freshly-spilt blood*, which seems for a short time to restore to them some of the faculties of life."<sup>902</sup>

As for materializations, they are many and various in the sacred records. But were they effected under the same conditions as at modern *séances*? Darkness, it appears, was not required in those days of patriarchs and magic powers. The three angels who appeared to Abraham drank in the full blaze of the sun, for "he sat in the tent-door in the heat of the day,"<sup>903</sup> says the book of *Genesis*. The spirits of Elias and Moses appeared equally in daytime, as it is not probable that Christ and the Apostles would be climbing a high mountain during the night. Jesus is represented as having appeared to Mary Magdalene in the garden in the early morning; to the Apostles, at three distinct times, and generally by day; once "when day was now breaking" (*John*, xxi, 4). Even when the ass of Balaam saw the 'materialized' angel, it was in the full light of noon.

We are fully prepared to agree with the writer in *The Spiritualist*, that we find in the life of Christ — and we may add in the *Old Testament*, too —

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900. Wm. Howitt: *History of the Supernatural*, II, ch. i. 901. Horace: *Sat.*, I, 8, 28.  
902. Porphyry: *De abstinencia*, II, §§ 47, 42. 903. *Genesis*, xviii, 1.

"an uninterrupted record of spiritualistic manifestations," but nothing *mediumistic*, of a physical character, if we except the visit of Saul to Sedecla, the Obeah woman of En-Dor. This is a distinction of vital importance.

True, the promise of the Master was clearly stated: "And greater works than these shall he do" — works of mediatorship. According to Joel, the time would come when there would be an outpouring of the divine spirit: "Your sons and your daughters," says he, "shall prophesy, your old men shall dream dreams, your young men shall see visions." The time has come and they do all these things now; Spiritualism has its seers and martyrs, its prophets and healers. Like Moses, and David, and Jehoram, there are mediums who have direct writings from genuine planetary and human spirits; and the best of them brings the mediums no pecuniary recompense. The greatest friend of the cause in France, Leymarie, now languishes in a prison-cell, and, as he says with touching pathos, is "no longer a man, but *a number*" on the prison register.

There are a few, a very few, orators on the spiritualistic platform who speak by inspiration, and if they know what is said at all they are in the condition described by Daniel: "And I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep."<sup>904</sup> And there are mediums, these whom we have spoken of, for whom the prophecy in Samuel might have been written: "The spirit of the Lord will come upon thee; thou shalt prophesy with them, and shalt be turned into another man."<sup>905</sup> But where, in the long line of Bible-wonders, do we read of flying guitars and tinkling tambourines and jangling bells being offered in pitch-dark rooms as evidences of immortality?

When Christ was accused of casting out devils by the power of Beelzebub, he denied it, and sharply retorted by asking, "By whom do your sons [or disciples] cast them out?" Again, spiritualists affirm that Jesus was a medium, that he was controlled by one or many spirits; but when the charge was made to him directly, he said that he was nothing of the kind. "Say we not well, that thou art a Samaritan, and hast a devil?" *daimonion*, an Obeah, or familiar spirit in the Hebrew text. Jesus answered, "I have not a devil."<sup>906</sup>

The writer from whom we have quoted above attempts also a parallel between the aërial flights of Philip and Ezekiel and of Mrs. Guppy and other modern mediums. He is ignorant or oblivious of the fact that

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904. *Daniel*, x, 8, 9.      905. *1 Samuel*, x, 6.

906. *John*, viii, 48, 49.

while levitation occurred as an effect in both classes of cases, the producing causes were totally dissimilar. The nature of this difference we have adverted to already. Levitation may be produced consciously or unconsciously to the subject. The juggler determines beforehand that he will be levitated, for how long a time, and to what height; he regulates the occult forces accordingly. The fakir produces the same effect by the power of his aspiration and will, and, except when in the ecstatic state, keeps control over his movements. So does the priest of Siam when, in the sacred pagoda, he mounts fifty feet in the air with taper in hand, and flits from idol to idol, lighting up the niches, self-supported and stepping as confidently as though he were upon solid ground. This, persons have seen and testify to. The officers of the Russian squadron which recently circumnavigated the globe, and was stationed for a long time in Japanese waters, relate the fact that, besides many other marvels, they saw jugglers walk in mid-air from tree-top to tree-top without the slightest support.<sup>907</sup> They also saw the pole and tape-climbing feats, described by Colonel Olcott in his *People from the Other World*, and which have been so much called in question by certain spiritualists and mediums whose zeal is greater than their learning. The quotations from Col. Yule and other writers, elsewhere given in this work, seem to place beyond doubt the fact that these effects are produced.

Such phenomena, when occurring apart from religious rites, in India, Japan, Tibet, Siam, and other 'heathen' countries — phenomena a hundred times more various and astounding than ever seen in civilized Europe or America — are never attributed to the spirits of the departed. The *Pitris* have naught to do with such public exhibitions. And we have but to consult the list of the principal daemons or elemental spirits to find that their very names indicate their professions, or, to express it clearly, the tricks to which each variety is best adapted. So we have the *Maddan*, a generic name indicating wicked elemental spirits, half brutes, half monsters, for *Maddan* signifies one that looks like a cow. He is the friend of the malicious sorcerers, and helps them to effect their evil purposes of revenge by striking men and cattle with sudden illness and death.

The *Shuddla-Maddan*, or graveyard-fiend, answers to our ghouls. He frequents places where crime and murder have been committed, near burial-spots and places of execution. He helps the juggler in all the fire-phenomena as well as *Kutti Shatian*, the little juggling imps. *Shuddla*, they say, is a half-fire, half-water demon, for he received from Siva permission to assume any shape he chose, transform one thing into another;

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907. Our informant, who was an eye-witness, is Mr. N——ff of St. Petersburg, who was attached to the flag-ship *Alma*, if we are not mistaken.

and when he is not in fire, he is in water. It is he who blinds people "to see that which *they do not see.*" *Shúla-Mádan* is another mischievous spook. He is the *furnace-demon*, skilled in pottery and baking. If you keep friends with him, he will not injure you; but woe to him who incurs his wrath. *Shúla* likes compliments and flattery, and as he generally keeps underground, it is to him that a juggler must look to help him raise a tree from a seed in a quarter of an hour and ripen its fruit.

*Kumil-Mádan* is the *undine* proper. He is an elemental spirit of the water, and his name means *blowing like a bubble*. He is a very merry imp; and will help a friend in anything relative to his department; he will shower rain and show the future and the present to those who will resort to hydromancy or divination by water.

*Poruhú-Mádan* is the 'wrestling' demon; he is the strongest of all; and whenever there are feats shown in which physical force is required, such as *levitations*, or taming of wild animals, he will help the performer by keeping him above the soil, or will overpower a wild beast before the tamer has time to utter his incantation. So every 'physical manifestation' has its own class of elemental spirits to superintend them.

Returning now to levitations of human bodies and inanimate bodies, in modern circle-rooms, we must refer the reader to the Introductory chapter of this work. (See 'Aethrobasy.') In connexion with the story of Simon the Magician, we have shown the explanation of the ancients as to how the levitation and transport of heavy bodies could be produced. We shall now try and suggest a hypothesis for the same in relation to *mediums*, *i. e.*, persons supposed to be unconscious at the moment of the phenomena, which the believers claim to be produced by disembodied 'spirits.' We need not repeat that which has been sufficiently explained before. Conscious aethrobasy under magneto-electrical conditions is possible only to *adepts*, who can never be overpowered by an influence foreign to themselves, but remain sole masters of their WILL.

Thus levitation, we will say, must always occur in obedience to law — a law as inexorable as that which makes a body unaffected by it remain upon the ground. And where should we seek for that law outside of the theory of molecular attraction? It is a scientific hypothesis that the form of force which first brings nebulous or star matter together into a whirling vortex, is electricity; and modern chemistry is being totally reconstructed upon the theory of the electric polarities of atoms. The waterspout, the tornado, the whirlwind, the cyclone, and the hurricane, are all doubtless the results of electrical action. These phenomena have been studied from above as well as from below, observations having been made both upon the ground and from a balloon floating above the vortex of a thunderstorm.

Observe now that this force, under the conditions of a dry and warm atmosphere at the earth's surface, can accumulate a dynamic energy capable of lifting enormous bodies of water, of compressing the particles of the atmosphere, and of sweeping across a country, tearing up forests, lifting rocks, and scattering buildings in fragments over the ground. Wild's electric machine causes induced currents of magneto-electricity so enormously powerful as to produce light by which small print may be read on a dark night at a distance of two miles from the place where it is operating.

As long ago as the year 1600 Gilbert, in his *De magnet*, enunciated the principle that the globe itself is one vast magnet, and some of our advanced electricians are now beginning to realize that man, too, possesses this magnetic property, and that the mutual attractions and repulsions of individuals may at least in part find their explanation in this fact. Frequenters of spiritualistic circles corroborate this opinion. Says Professor Nicholas Wagner, of the University of St. Petersburg: "Heat, or *perhaps the electricity of the investigators* sitting in the circle, must concentrate itself in the table and gradually develop into motions. At the same time, or a little afterward, the psychical force unites to assist the two other powers. By *psychical force*, I mean that which evolves itself out of all the other forces of our organism: the combination into one general something of several separate forces being capable, when combined, of manifesting itself in degree, according to the individuality." The progress of the phenomena he considers to be affected by the cold or the dryness of the atmosphere. Now, remembering what has been said as to the subtler forms of energy which the Hermetists have proved to exist in nature, and accepting the hypothesis enunciated by Mr. Wagner that "the power which calls out these manifestations is centered in the mediums," may not the medium, by furnishing in himself a nucleus as perfect in its way as the system of permanent steel magnets in Wild's battery, produce astral currents sufficiently strong to lift in their vortex an object even as weighty as a human body? It is not necessary that the object lifted should assume a gyratory motion, for the phenomenon we are observing, unlike the whirlwind, is directed by an intelligence which is capable of keeping the raised body within the ascending current and preventing its rotation.

Levitation in this case would be a purely mechanical phenomenon. The inert body of the passive medium is lifted by a vortex created either by the elemental spirits, or possibly, in some cases, by human ones, and sometimes through purely morbid causes, as in the cases of Professor Perty's sick somnambules. The levitation of the adept is, on the contrary, a magneto-electric effect, as we have just stated.

He has made the polarity of his body opposite to that of the atmosphere and identical with that of the earth; hence, attractable by the former, he retaining his consciousness the while. A like phenomenal levitation is possible, also, when disease has changed the corporeal polarity of a patient, as disease always does in a greater or lesser degree. But in such a case the lifted person would not be likely to remain conscious.

In one series of observations upon whirlwinds, made in 1859 in the basin of the Rocky Mountains, "a newspaper was caught up . . . to a height of some two hundred feet; and there it oscillated to and fro across the track for some considerable time, whilst accompanying the onward motion."<sup>908</sup> Of course scientists will say that a parallel cannot be instituted between this case and that of human levitation, that no vortex can be formed in a room by which a medium could be raised; but this is a question of astral light and spirit, which have their own peculiar dynamical laws. Those who understand the latter, affirm that a concourse of people laboring under mental excitement, which reacts upon the physical system, throws off electro-magnetic emanations, which when sufficiently intense can throw the whole circumambient atmosphere into perturbation. Force enough may actually be generated to create an electrical vortex sufficiently powerful to produce many a strange phenomenon. With this hint, the whirling of the dervishes, and the wild dances, swayings, gesticulations, music, and shouts of devotees, will be understood as all having a common object in view — namely, the creation of such astral conditions as favor psychological and physical phenomena. The rationale of religious revivals will also be better understood if this principle is borne in mind.

But there is still another point to be considered. If the medium is a nucleus of magnetism and a conductor of that force, he would be subject to the same laws as a metallic conductor, and be attracted to his magnet. If, therefore, a magnetic center of the requisite power were formed directly over him by the unseen powers presiding over the manifestations, why should not his body be lifted toward it, despite terrestrial gravity? We know that, in the case of a medium who is unconscious of the progress of the operation, it is necessary first to admit the fact of such an intelligence, and next the possibility of the experiment being conducted as described; but, in view of the multifarious evidences offered, not only in

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908. "What forces were in operation to cause this oscillation of the newspaper?" asks J. W. Phelps, who quotes the case — "These were the rapid upward motion of heated air, the downward motion of cold air, the translatory motion of the surface breeze, and the circular motion of the whirlwind. But how could these combine so as to produce the oscillation?" (*Lecture on Force Electrically Explained*)

our own researches, which claim no authority, but also in those of Mr. Crookes and a great number of others in many lands and at different epochs, we shall not turn aside from the main object of offering this hypothesis in the profitless endeavor to strengthen a case which scientific men will not consider with patience, even when sanctioned by the most distinguished of their own body.

As early as 1836 the public was apprised of certain phenomena which were as extraordinary, if not more so than all the manifestations which are produced in our days. The famous correspondence between two well-known mesmerizers, Deleuze and Billot, was published in France, and the wonders discussed for a time in every society. Billot firmly believed in the apparition of spirits, for, as he says, he has seen, heard and felt them. Deleuze was as much convinced of this as Billot, and declared that man's immortality and the return of the dead, or rather of their shadows, was the best demonstrated fact within his knowledge. Material objects were brought to him from distant places by invisible hands, and he communicated on most important subjects with the invisible intelligences. "In regard to this," he remarks, "I cannot conceive how spiritual beings are able to carry material objects." More skeptical, less intuitionist than Billot, nevertheless he agreed with the latter that "the question of spiritualism is not one of opinions, but of facts."

Such is precisely the conclusion to which Professor Wagner, of St. Petersburg, was finally driven. In the second pamphlet on *Mediumistic Phenomena*, issued by him in December 1875, he administers the following rebuke to Mr. Shkliarevsky, one of his materialistic critics: "So long as the spiritual manifestations were weak and sporadic, we men of science could afford to deceive ourselves with theories of unconscious muscular action, or unconscious cerebrations of our brains, and tumble the rest into one heap as juggleries. . . . But now these wonders have grown too striking; the spirits show themselves in the shape of tangible, materialized forms, which can be touched and handled at will by any learned skeptic like yourself, and even be weighed and measured. We can struggle no longer, for every resistance becomes absurd — it threatens lunacy. Try then to realize this, and to humble yourself before the possibility of impossible facts."

Iron is only magnetized temporarily, but steel permanently, by contact with the lodestone. Now steel is but iron which has passed through a carbonizing process, and yet that process has quite changed the nature of the metal so far as its relations to the lodestone are concerned. In like manner, it may be said that the medium is only an ordinary person who is magnetized by influx from the astral light; and as the permanence

of the magnetic property in the metal is measured by its more or less steel-like character, so may we not say that the intensity and permanency of mediumistic power is in proportion to the saturation of the medium with the magnetic or astral force?

This condition of saturation may be congenital, or brought about in one of the following ways: by the mesmeric process, by spirit-agency, or by self-will. Moreover the condition seems hereditable, like any other physical or mental peculiarity; many, and we may even say most, great mediums having had mediumship exhibited in some form by one or more progenitors. Mesmeric subjects easily pass into the higher forms of clairvoyance and mediumship (now so called), as Gregory, Deleuze, Puységur, Du Potet, and other authorities inform us. As to the process of self-saturation, we have only to turn to the account of the priestly devotees of Japan, Siam, China, India, Tibet, and Egypt, as well as of European countries, to be satisfied of its reality. Long persistence in a fixed determination to subjugate matter brings about a condition in which not only is one insensible to external impressions, but even death itself may be simulated, as we have already seen. The ecstatic so enormously re-enforces his will-power as to draw into himself, as into a vortex, the potencies resident in the astral light, to supplement his own natural store.

The phenomena of mesmerism are explicable upon no other hypothesis than that of the projection of a current of force from the operator into the subject. If a man can project this force by an exercise of the will, what prevents his attracting it toward himself by reversing the current? Unless indeed it be urged that the force is generated within his body and cannot be attracted from any supply without. But even on such a hypothesis, if he can generate a superabundant supply to saturate another person or even an inanimate object by his will, why cannot he generate it in excess for self-saturation?

In his work on *Anthropology* Professor J. R. Buchanan notes the tendency of the natural gestures to follow the direction of the phrenological organs; the attitude of combativeness being downward and backward; that of hope and spirituality upward and forward; that of firmness upward and backward; and so on. The adepts of Hermetic science know this principle so well that they explain the levitation of their own bodies, whenever it happens unawares, by saying that the thought is so intently fixed upon a point above them, that when the body is thoroughly imbued with the astral influence, it follows the mental aspiration and rises into the air as easily as a cork held beneath the water rises to the surface when its buoyancy is allowed to assert itself. The giddiness felt by certain persons when standing upon the brink of a chasm is explained upon

the same principle. Young children, who have little or no active imagination, and in whom experience has not had sufficient time to develop fear, are seldom, if ever, giddy; but the adult of a certain mental temperament, seeing the chasm and picturing in his imaginative fancy the consequences of a fall, allows himself to be drawn by the attraction of the earth, and *unless the spell of fascination* be broken, his body will follow his thought to the foot of the precipice.

That this giddiness is purely a temperamental affair, is shown in the fact that some persons never experience the sensation, and inquiry will probably reveal the fact that such are deficient in the imaginative faculty. We have a case in view — a gentleman who, in 1858, had so firm a nerve that he horrified the witnesses by standing upon the coping of the *Arc de Triomphe* in Paris, with folded arms and his feet half over the edge; but having since become short-sighted, he was taken with a panic upon attempting to cross a plank-walk over the courtyard of a hotel, where the footway was more than two feet and a half wide, and there was no danger. He looked at the flagging below, gave his fancy free play, and would have fallen had he not quickly sat down.

It is a dogma of science that perpetual motion is impossible; it is another dogma that the allegation that the Hermetists discovered the elixir of life, and that certain of them, by partaking of it, prolonged their existence far beyond the usual term, is a superstitious absurdity. And the claim that the baser metals have been transmuted into gold, and that the universal solvent was discovered, excites only contemptuous derision in a century which has crowned the edifice of philosophy with a coping-stone of protoplasm. The first is declared a *physical impossibility*; as much so, according to Babinet the astronomer, as the "levitation of an object without contact";<sup>909</sup> the second, a physiological vagary begotten of a disordered mind; the third, a chemical absurdity.

Balfour Stewart says that while the man of science cannot assert that "he is intimately acquainted with all the forces of Nature, and [that he] can prove that perpetual motion is impossible; for, in truth, he knows very little of these forces . . . he does think that *he has entered into the spirit and design of Nature*, and therefore he denies at once the possibility of such a machine."<sup>910</sup> If he has discovered the design of Nature, he certainly has not discovered *the spirit*, for he denies its existence in one sense; and denying spirit he prevents that perfect understanding of universal law which would redeem modern philosophy from its thousand mortifying dilemmas and mistakes. If Professor B. Stewart's negation is

909. See footnote 265.

910. *The Conservation of Energy*, pp. 139-140.

founded upon no better analogy than that of his French contemporary, Babinet, he is in danger of a like humiliating catastrophe. The universe itself illustrates the actuality of perpetual motion; and the atomic theory, which has proved such a balm to the exhausted minds of our cosmic explorers, is based upon it. The telescope searching through space, and the microscope probing the mysteries of the little world in a drop of water, reveal the same law in operation; and as everything below is like everything above, who would presume to say that when the conservation of energy is better understood, and the two additional forces of the kabalists are added to the catalog of orthodox science, it may not be discovered how to construct a machine which shall run without friction and supply itself with energy in proportion to its wastes? "Fifty years ago," says the venerable M. de Lara, "a Hamburg paper, quoting from an English one an account of the opening of the Manchester and Liverpool Railway, pronounced it a gross fabrication, capping the climax by saying, 'even so far extends the credulity of the English.'" The moral is apparent. The recent discovery of the compound called *metalline* by an American chemist makes it appear probable that friction can, in a large degree, be overcome. One thing is certain, when a man shall have discovered perpetual motion, he will be able to understand by analogy all the secrets of Nature: progress is in direct ratio with resistance.

We may say the same of the elixir of life, by which is understood physical life, the soul being of course deathless by reason of its divine immortal union with spirit. But *continual* or *perpetual* does not mean endless. The kabalists have never claimed that either an endless physical life or unending motion is possible. The Hermetic axiom maintains that only the First Cause and its direct emanations, our spirits (scintillas from the eternal central sun which will be reabsorbed by it at the end of time) are incorruptible and eternal. But, in possession of a knowledge of occult natural forces yet undiscovered by the materialists, they asserted that both physical life and mechanical motion could be prolonged indefinitely. The philosopher's stone had more than one meaning attached to its mysterious origin. Says Professor Wilder: "The study of alchemy was even more universal than the several writers upon it appear to have known, and was always the auxiliary of, if not identical with, the occult sciences of magic, necromancy and astrology; probably from the same fact that they were originally but forms of a spiritualism which was generally extant in all ages of human history."

Our greatest wonder is that the very men who view the human body simply as a 'digesting machine,' should object to the idea that if some equivalent for metalline could be applied between its molecules, it

should run without friction. Man's body is taken from the earth, or dust, according to *Genesis*: which allegory bars the claims of modern analysts to original discovery of the nature of the inorganic constituents of the human body. If the author of *Genesis* knew this, and Aristotle taught the identity between the life-principle of plants, animals, and men, our affiliation with mother Earth seems to have been settled long ago.

Elie de Beaumont<sup>910a</sup> has recently reasserted the old doctrine of Hermes that there is a terrestrial circulation comparable to that of the blood of man. Now since it is a doctrine as old as time that Nature is continually renewing her wasted energies by absorption from the source of energy, why should the child differ from the parent? Why may not man, by discovering the source and nature of this recuperative energy, extract from the Earth herself the juice or quintessence with which to replenish his own forces? This *may* have been the great secret of the alchemists. Stop the circulation of the terrestrial fluids and we have stagnation, putrefaction, death; stop the circulation of the fluids in man, and stagnation, absorption, calcification from old age, and death ensue. If the alchemists had simply discovered some chemical compound capable of keeping the channels of our circulation unclogged, would not all the rest easily follow? And why, we ask, if the surface-waters of certain mineral springs have such virtue in the cure of disease and the restoration of physical vigor, is it illogical to say that if we could get the first runnings from the alembic of Nature in the bowels of the earth, we might, perhaps, find that the fountain of youth was no myth after all? Jennings asserts that the elixir was produced out of the secret chemical laboratories of Nature by some adepts; and Robert Boyle, the chemist, mentions a medicated wine or cordial which Dr. Lefevre tried with wonderful effect upon an old woman.

*Alchemy is as old as tradition itself.* "The first authentic record on this subject," says William Godwin, "is an edict of Diocletian, about 300 years after Christ, ordering a diligent search to be made in Egypt for all the ancient books which treated of the art of making gold and silver, that they might be consigned to the flames. This edict necessarily presumes a certain antiquity to the pursuit; and *fabulous* history has recorded Solomon, Pythagoras, and Hermes among its distinguished votaries."<sup>910b</sup>

And this question of transmutation — this *alkahest* or universal solvent, which comes next after the *elixir vitæ* in the order of the three alchemical agents? Is the idea so absurd as to be totally unworthy of consideration in this age of chemical discovery? How shall we dispose of

910a. *Recherches sur quelques-unes des révolutions de la surface du globe:* 1830.

910b. *Lives of the Necromancers:* 1834.

the historical anecdotes of men who actually made gold and gave it away, and of those who testify to having seen them do it? Libavius, Geberus, Arnoldus, Thomas Aquinas, Bernardus Comes, Joannes, Penotus, Querçetanus Geber, the Arabian father of European alchemy, Eugenius Philalethes, Baptista Porta, Rubeus, Dornesius, Vogelius, Eirenaeus Philalethes Cosmopolitus, and many medieval alchemists and Hermetic philosophers, assert the fact. Must we believe them all visionaries and lunatics, these otherwise great and learned scholars? Francesco Picus, in his work *De auro*, gives eighteen instances of gold being produced in his presence by artificial means; and Thomas Vaughan,<sup>911</sup> going to a goldsmith to sell 1200 marks' worth of gold, when the man suspiciously remarked that the gold was too pure to have ever come out of a mine, ran away, leaving the money behind him. In a preceding chapter we have brought forward the testimony of a number of authors to this effect.

Marco Polo tells us that in some mountains of Tibet, which he calls *Chingintalas*, there are veins of the substance from which *Salamander* is made: "For the real truth is, that the salamander is no beast, as they allege in our parts of the world, but is a substance found in the earth."<sup>912</sup> Then he adds that a Turk of the name of Zurficar, told him that he had been procuring salamanders for the Great Khan, in those regions, for the space of three years. "He said that the way they got them was by digging in that mountain till they found a certain vein. The substance of this vein was then taken and crushed, and, when so treated, it divides, as it were, into fibers of wool, which they set forth to dry. When dry, these fibers were pounded and washed, so as to leave only the fibers, like fibers of wool. These were then spun. . . . When first made, these napkins are not very white, but, by putting them into the fire for a while, they come out as white as snow."

Therefore, as several authorities testify, this mineral substance is the famous *Asbestos*,<sup>913</sup> which the Rev. A. Williamson says is found in Shantung. But it is not only incombustible thread which is made from it. An oil, having several most extraordinary properties, is extracted from it, and the secret of its virtues remains with certain lamas and Hindū adepts. When rubbed into the body, it leaves no external stain or mark, but, nevertheless, after having been so rubbed, the part can be scrubbed with soap and hot or cold water, without the virtue of the ointment being affected in the least. The person so rubbed may boldly step into the hottest fire; unless suffocated he will remain uninjured. Another property of the oil is that, when combined with another substance, which we are

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911. Eugenius Philalethes. 912. Yule: *The Book of Ser Marco Polo*, I, p. 215; 2nd ed.

913. See Sage: *Dictionnaire des tissus*, II, pp. 1-12.

not at liberty to name, and left stagnant under the rays of the moon, on certain nights indicated by native astrologers, it will breed strange creatures. Infusoria we may call them in one sense, but then these grow and develop. Speaking of Kashmir, Marco Polo observes that they have an astonishing acquaintance with the *devilries* of enchantment, insomuch that they *make their idols to speak.*<sup>914</sup>

To this day, the greatest magian mystics of these regions may be found in Kashmir. Preternatural powers were always attributed to the various religious sects of this country, which was resorted to by adepts and sages. As Colonel Yule remarks, "Vámbéry tells us that even in our day the Kashmir dervishes are pre-eminent among their Mohammedan brethren for *cunning*, secret arts, skill in exorcisms, and magic."<sup>915</sup>

But all modern chemists are not equally dogmatic in their negation of the possibility of such a transmutation. Dr. Peisse, Desprez, and even the all-denying Louis Figuier of Paris, seem to be far from rejecting the idea. Dr. Wilder says: "The possibility of reducing the elements to their primal form, as they are supposed to have existed in the igneous mass from which the earth-crust is believed to have been formed, is not considered by physicists to be so absurd an idea as has been intimated. There is a relationship between metals, often so close as to indicate an original identity. Persons called alchemists may, therefore, have devoted their energies to investigations into these matters, as Lavoisier, Davy, Faraday, and others of our day have explained the mysteries of chemistry."<sup>916</sup> A learned Theosophist, a practising physician of this country, one who has studied the occult sciences and alchemy for over thirty years, has succeeded in reducing the elements to their primal form, or in making what is termed 'the pre-Adamite earth.' It appears in the form of an earthy precipitate from pure water, which, on being disturbed, presents the most opalescent and vivid colors.

"The secret," say the alchemists, as if enjoying the ignorance of the uninitiated, "is an amalgamation of the salt, sulphur, and mercury combined three times in Azoth, by a triple sublimation and a triple fixation."

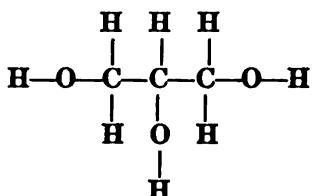
"How ridiculously absurd!" will exclaim a learned modern chemist. Well, the disciples of the great Hermes understand the above as well as a graduate of Harvard University comprehends the meaning of his Professor of Chemistry, when the latter says: "With one hydroxyl group we can only produce monatomic compounds; use two hydroxyl groups, and we can form around the same skeleton a number of diatomic compounds.

914. *Op. cit.*, I, p. 230.

915. A. Vámbéry: *Central Asia*, p. 9.

916. *Alchemy, or the Hermetic Philosophy*, p. 25.

"... Attach to the nucleus three hydroxyl groups, and there result triatomic compounds, among which is a very familiar substance —



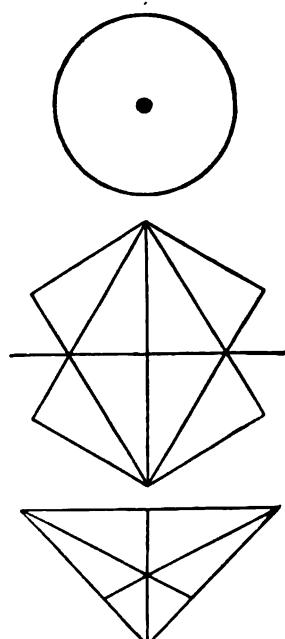
*Glycerine.*"

"Attach thyself," says the alchemist, "to the four letters of the tetragram disposed in the following manner: The letters of the ineffable name are there, although thou mayest not discern them at first. The incomunicable axiom is kabalistically contained therein, and this is what is called the magic arcanum by the masters." The arcanum — the fourth emanation of the *Akdsā*, the principle of Life — is represented in its third transmutation by the fiery sun, the eye of the world, or of Osiris, as the Egyptians termed it: an eye tenderly watching its youngest daughter, wife, and sister — Isis, our mother Earth. See what Hermes, the thrice-great master, says of her: "Her father is the sun, her mother is the moon." It attracts and caresses, and then repulses her by a projectile power. It is for the Hermetic student to watch its motions, to catch its subtle currents, to guide and direct them with the help of the *athanor*, the Archimedean lever of the alchemist. What is this mysterious *athanor*? Can the physicist tell us — he who sees and examines it daily? Aye, he sees; but does he comprehend the secret-ciphered characters traced by the divine finger on every sea-shell in the ocean's deep; on every leaf that trembles in the breeze; in the bright star, whose stellar

lines are in his sight but so many more or less luminous lines of hydrogen? "God geometrizes," said Plato.<sup>917</sup> "The laws of nature are the

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917. See Plutarch: *Symposiacs*, VIII, ii, 1. "Diogenianas began and said: 'Let us admit Plato to the conference and inquire upon what account he says — supposing it to



thoughts of God," exclaimed Oersted, 2000 years later. "His thoughts are immutable," repeated the solitary student of Hermetic lore, "therefore it is in the perfect harmony and equilibrium of all things that we must seek the truth." And thus, proceeding from the indivisible unity, he found emanating from it two contrary forces, each acting through the other and producing equilibrium, and the three were but one, the Pythagorean Eternal Monad. The primordial point is a circle; the circle squaring itself from the four cardinal points becomes a quaternary, the perfect square, having at each of its four angles a letter of the mirific name, the sacred TETRAGRAM. It is the four Buddhas who came and have passed away; the Pythagorean *tetraktyis* — absorbed and resolved by the one eternal NO-BEING.

Tradition declares that on the dead body of Hermes, at Hebron, was found by an Isarim, an initiate, the tablet known as the *Smaragdine*. It contains, in a few sentences, the essence of the Hermetic wisdom. To those who read but with their bodily eyes, the precepts will suggest nothing new or extraordinary, for it merely begins by saying that it speaks not fictitious things, but that which is true and most certain.

"What is below is like that which is above, and what is above is similar to that which is below, to accomplish the wonders of *one only thing*.

"As all things were produced by the mediation of one being, so all things were produced from this one *by adaptation*.

"The father of that *one only thing* is the sun; its mother is the moon; the wind carries it in his bosom; its nurse is the spiritual Earth.

"It is the cause of all perfection throughout the whole Earth.

"Its power is perfect if it is changed into earth.

"Separate the earth from the fire, the subtle from the gross, acting prudently and with judgment.

"Ascend with the greatest sagacity from the earth to heaven, and then descend again to earth, and unite together the power of things inferior and superior; thus you will possess the light of the whole world, and all obscurity will fly away from you.

"This thing has more fortitude than fortitude itself, because it will overcome every subtle thing and penetrate every solid thing.

"By it the world was formed."<sup>918</sup>

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be his sentence — that *God always plays the geometer*.' I said: 'This sentence was not plainly set down in any of his books; yet there are good arguments that it is his, and it is very much like his expression.' Tyndares presently subjoined: 'He praises geometry as a science that takes off men from sensible objects, and makes them apply themselves to the intelligible and Eternal Nature — the contemplation of which is the end of philosophy, as a view of the mysteries of initiation into holy rites.'

918. Cf. *The Secret Doctrine*, II, 109-113, where H. P. Blavatsky gives a different interpretation, which nevertheless involves no contradiction, seeing, as she says, that there are seven keys; see also Fabric.: *Bibl. græc.*, I, x.

This mysterious thing is the universal, magical agent, the astral light, which in the correlations of its forces furnishes the *alkahest*, the philosopher's stone, and the elixir of life. Hermetic philosophy names it Azoth, the soul of the world, the celestial virgin, the great Magnes, etc., etc. Physical science knows it as 'heat, light, electricity, and magnetism'; but, ignoring its spiritual properties and the occult potency contained in ether, rejects everything it ignores. It explains and depicts the crystalline forms of the snow-flakes, their modifications of an hexagonal prism which shoot out an infinity of delicate needles. It has studied them so perfectly that it has even calculated, with the most wondrous mathematical precision, that all these needles diverge from each other at an angle of 60°. Can it tell us as well the cause of this "endless variety of the most exquisite forms,"<sup>919</sup> each of which is a most perfect geometrical figure in itself? These frozen, starlike and flower-like blossoms, may be, for all materialistic science knows, a shower of messages snowed by spiritual hands from the worlds above for spiritual eyes below to read.

The philosophical cross, the two lines running in opposite directions, the horizontal and the perpendicular, the height and breadth, which the geometrizing Deity divides at the intersecting point, and which forms the magical as well as the scientific quaternary when it is inscribed within the perfect square, is the basis of the occultist. Within its mystical precinct lies the master-key which opens the door of every science, physical as well as spiritual. It symbolizes our human existence, for the circle of life circumscribes the four points of the cross, which represent in succession birth, life, death, and IMMORTALITY. Everything in this world is a trinity completed by the quaternary,<sup>920</sup> and every element is divisible on this same principle. Physiology can divide man *ad infinitum*, as physical science has divided the four primal and principal elements into several dozens of others; she will not succeed in changing either. Birth, life, and death will ever be a trinity completed only at the cyclic end. Even were science to change the longed-for immortality into annihilation, it still will ever be a quaternary; for God 'geometrizes'!

Therefore perhaps alchemy will one day be allowed to talk of her salt, mercury, sulphur, and azoth, her symbols and mirific letters, and repeat, with the exponent of the *Synthesis of Organic Compounds*, that "it must be remembered that the grouping is *no play of fancy*, and that a good reason can be given for the position of every letter."<sup>921</sup>

Dr. Peisse, of Paris, wrote in 1863, the following:

919. Prof. Ed. L. Youmans: *A Class-Book of Chemistry*, ch. xv.

920. In ancient nations the Deity was a trine supplemented by a goddess — the *Arba-il*, or fourfold God (*Sepher Yetzirah*, i.).

921. Josiah P. Cooke: *The New Chemistry*, p. 311.

"One word, à propos, of alchemy. What must we think of the Hermetic art? Is it lawful to believe that we can transmute metals, make gold? Well, positive men, *esprits forts* of the nineteenth century, know that M. Figuier, doctor of science and medicine, chemical analyst in the School of Pharmacy, of Paris, does not wish to express himself upon the subject. He doubts, he hesitates. He knows several alchemists (for there are such) who, basing themselves upon modern chemical discoveries, and especially on the singular circumstance of the equivalents demonstrated by M. Dumas, pretend that metals are not simple bodies, true elements in the absolute sense, and that in consequence they may be produced by the process of decomposition. . . . This encourages me to take a step further, and candidly avow that I would be only moderately surprised to see some one make gold. I have only one reason to give, but sufficient it seems; which is, that gold has not always existed; it has been made by some chemical travail or other in the bosom of the fused matter of our globe; <sup>922</sup> perhaps some of it may be even now in process of formation. The pretended simple bodies of our chemistry are very probably secondary products, in the formation of the terrestrial mass. It has been proved so with water, one of the most respectable elements of ancient physics. Today we create water. Why should we not make gold? An eminent experimentalist, M. Despres, has made the diamond. True, this diamond is only a *scientific diamond*, a philosophical diamond, which would be worth nothing; but, no matter, my position holds good. Besides, we are not left to simple conjectures. There is a man living who, in a paper addressed to the scientific bodies in 1853, has underscored these words — I have discovered the method of producing artificial gold, I have made gold. This adept is M. Théodore Tiffereau, ex-preparator of chemistry in the *École Professionnelle et Supérieure* of Nantes." <sup>923</sup> Cardinal de Rohan, the famous victim of the diamond-necklace conspiracy, testified that he had seen the Count Cagliostro make both gold and diamonds. We presume that those who agree with Professor T. Sterry Hunt, r. a. s., will have no patience with the theory of Dr. Peisse, for they believe that all of our metalliferous deposits are due to the action of organic life. And so, until they do come to some composition of their differences, so as to let us know for a certainty the nature of gold, and whether it is the product of interior volcanic alchemy or surface segregation and filtration, we shall leave them to settle their quarrel between themselves, and give credit meanwhile to the old philosophers.

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922. Prof. Sterry Hunt's theory of metalliferous deposits contradicts this; but is it right?

923. Peisse: *La médecine et les maladies*, I, p. 57, sq.

Professor Balfour Stewart, whom no one would think of classing among illiberal minds; who, with far more fairness and more frequently than any of his colleagues, admits the failings of modern science, shows himself, nevertheless, as biased as other scientists on this question. Perpetual light being "only another name for perpetual motion," he tells us, and the latter being impossible because we have no means of equilibrating the waste of combustible material, a Hermetic light is, therefore, an impossibility.<sup>924</sup> Noting the fact that a "perpetual light was supposed to result from *magical* powers," and remarking further that such a light is "certainly not of this earth, where light and all other forms of superior energy are essentially evanescent," this gentleman argues as though the Hermetic philosophers had always claimed that the flame under discussion was an ordinary earthly flame, resulting from the combustion of luminiferous material. In this the philosophers have been constantly misunderstood and misrepresented.

How many great minds — unbelievers from the start — after having studied the 'secret doctrine,' have changed their opinions and found out how mistaken they were! And how contradictory it seems to find one moment Balfour Stewart quoting some philosophical morals of Roger Bacon — whom he terms the father of experimental science — and saying ". . . surely we ought to learn a lesson from these remarks . . . and be very cautious *before we dismiss any branch of knowledge* or train of thought as essentially unprofitable," and then dismissing the next moment, as *utterly impossible*, the claims of the alchemists! He shows Aristotle as "entertaining the idea that light is not any body, or the emanation of any body, and that therefore light is an energy or act";<sup>925</sup> and yet, although the ancients were the first to show, through Democritus, to John Dalton the doctrine of atoms, and through Pythagoras and even the oldest of the Chaldaean oracles, that of ether as a universal agent, their ideas, says Stewart, "were not prolific." He admits that they "possessed great genius and intellectual power," but adds that "they were deficient in physical conceptions, and, in consequence, their ideas were not prolific."<sup>926</sup>

The whole of the present work is a protest against such a loose way of judging the ancients. To be thoroughly competent to criticise their ideas, and assure oneself as to whether their ideas were distinct and "appropriate to the facts," one must have sifted these ideas to the very bottom. It is idle to repeat that which we have frequently said, and that which every scholar ought to know; namely, that the quintessence of their knowledge was in the hands of the priests, who never wrote it down, and in those of the 'initiates' who, like Plato, *did not dare* write it.

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924. *The Conservation of Energy*, p. 149.

925. *Ibid.*, p. 135.

926. *Ibid.*, p. 136.

Therefore those few speculations on the material and spiritual universes which they did put in writing, could not enable posterity to judge them rightly, even had not the early Christian Vandals, the later Crusaders, and the fanatics of the Middle Ages destroyed three parts of that which remained of the Alexandrian library and its later schools. Professor Draper shows that the Cardinal Ximenes alone "delivered to the flames in the squares of Granada 80,000 Arabic manuscripts, many of them translations of classical authors."<sup>927</sup> In the Vatican libraries whole passages in the most rare and precious treatises of the ancients were found erased and blotted out, for the sake of interlining them with absurd psalmodies!

Who then, of those who turn away from the 'secret doctrine' as being 'unphilosophical' and therefore unworthy of a scientific thought, has a right to say that he has studied the ancients; that he is aware of all that they knew, and knowing now far more, knows also that they knew little, if anything. This 'secret doctrine' contains the alpha and the omega of universal science; therein lies the corner- and the keystone of all the ancient and modern knowledge; and alone in this 'unphilosophical' doctrine remains buried the *absolute* in the philosophy of the dark problems of life and death.

"The great energies of Nature are known to us only by their effects," said Paley. Paraphrasing the sentence, we may say that the great achievements of the days of old are known to posterity only by their effects. If one takes a book on alchemy, and sees in it the speculations on gold and light by the brothers of the Rosicross, he will find himself certainly startled, for the simple reason that he will not understand them at all. "The Hermetic gold," he may read, "is the outflow of the sunbeam, or of light suffused invisibly and magically into the body of the world. Light is sublimated gold, rescued magically by invisible stellar attraction out of material depths. Gold is thus the deposit of light, which of itself generates. Light in the celestial world is subtle, vaporous, magically exalted gold, or '*spirit of flame*.' Gold draws inferior natures in the metals, and intensifying and multiplying, converts into itself."<sup>928</sup>

Nevertheless, facts are facts; and, as Billot says of spiritualism, we will remark of occultism generally and of alchemy in particular that it is not a matter of opinion but of *facts*. Men of science call an inextinguishable lamp an *impossibility*, but nevertheless persons in our own age as well as in the days of ignorance and superstition have found such lamps burning brightly in old vaults shut up for centuries; and other persons there

927. *Conflict between Religion and Science*, ch. iv, p. 104.

928. Extracts from Robert Fludd in Jennings' *The Rosicrucians*, pp. 335-6: London, 1870.

are who possess the secret of keeping such fires for several ages. Men of science say that ancient and modern spiritualism, magic, and mesmerism are charlatanry or delusion; but there are on the face of the globe 800 millions of perfectly sane men and women, who believe in all these. Whom are we to credit?

"Democritus," says Lucian,<sup>929</sup> "believed in no [miracles] . . . he applied himself to discover the method by which the theurgists could produce them; in a word, his philosophy brought him to the conclusion that magic was entirely confined to the application and *the imitation* of the laws and the works of nature."

Now the opinion of the 'laughing philosopher' is of the greatest importance to us, since the Magi left by Xerxes at Abdera were his instructors, and he had studied magic, moreover, for a considerably long time with the Egyptian priests.<sup>930</sup> For nearly ninety years of the one hundred and nine of his life, this great philosopher had made experiments, and noted them down in a book, which, according to Petronius,<sup>931</sup> *treated of nature* — facts that he had himself verified. And we find him not only disbelieving in and utterly rejecting *miracles*, but asserting that every one of those that were authenticated by eye-witnesses, had, and could have, taken place; for all, even the most *incredible*, were produced according to the "*hidden laws of nature.*"<sup>932</sup>

"The day will never come, when any one of the propositions of Euclid will be denied," says Professor Draper,<sup>933</sup> exalting the Aristotelians at the expense of the Pythagoreans and Platonists. Shall we, in such a case, disbelieve a number of well-informed authorities (Lemprière among others) who assert that the fifteen books of the *Elements* are not to be wholly attributed to Euclid? that many of the most valuable truths and demonstrations contained in them owe their existence to Pythagoras, Thales, and Eudoxus? and that Euclid, notwithstanding his genius, was merely *the first* who reduced them to order, and only interwove theories of his own to render the whole a complete and connected system of geometry? And if these authorities are right, then it is again to that central sun of metaphysical science, Pythagoras and his school, that the moderns are indebted directly for such men as Eratosthenes, the world-famous geometer and cosmographer, Archimedes, and even Ptolemy, notwithstanding his obstinate errors. Were it not for the exact science of such men, and for fragments of their works that they left us, upon which to base speculations in the manner of Galileo, the great

929. *Philopseudes*.      930. Diog. Laertius: *Lives of the Philos.*—'Democritus,' ii.

931. *Satirae*, lxxxviii; cf. M. Vitruv. Pollio: *On Architecture*, IX, iii.

932. Cf. Pliny, *Nat. Hist.*, XXX, ii.

933. *Conflict, etc.*, ch. i, p. 82.

science-priests of the nineteenth century might find themselves, perhaps, still in the bondage of the Church; and philosophizing, in 1876, on the Augustine and Bedean cosmogony, the rotation of the canopy of heaven round the earth, and the majestic flatness of the latter.

The nineteenth century seems positively doomed to humiliating confessions. Feltre (Italy) erects a public statue "to *Panfilo Castaldi, the illustrious inventor of movable printing types,*" and adds in its inscription the generous confession that Italy renders to him "*this tribute of honor too long deferred.*" But no sooner is the statue placed, than the Feltreians are advised by Colonel Yule to turn it into "*honest lime.*" He proves that many a traveler besides Marco Polo had brought home from China movable wooden types and specimens of Chinese books, the entire text of which was printed with such wooden blocks.<sup>934</sup> We have seen, in several Tibetan lamaseries where they have printing-offices, such blocks preserved as curiosities. They are known to be of the greatest antiquity, inasmuch as types were perfected, and the old ones abandoned, contemporaneously with the earliest records of Buddhistic lamaism. Therefore they must have existed in China before the Christian era.

Let everyone ponder over the wise words of Professor Roscoe, in his lecture on *Spectrum Analysis*. "The infant truths must be made useful. Neither you nor I, perhaps, can see the *how* or the *when*, but that the time may come at any moment when the most obscure of nature's secrets shall at once be employed for the benefit of mankind, no one who knows anything of science can for one instant doubt. Who could have foretold that the discovery that a dead frog's legs jump when they are touched by two different metals, should have led in a few short years to the discovery of the electric telegraph?"

Professor Roscoe, visiting Kirchhoff and Bunsen when they were making their great discoveries of the nature of the Fraunhofer lines, says that it *flashed* upon his mind at once that there is iron in the sun; therein presenting one more evidence to add to a million predecessors, that great discoveries usually come with a *flash*, and not by induction. There are many more flashes in store for us. It may be found, perhaps, that one of the last sparkles of modern science — the beautiful green spectrum of silver — is nothing new, but was, notwithstanding the paucity "and great inferiority of their optical instruments," well known to the ancient chemists and physicists. Silver and green were associated together as far back as the days of Hermes. Luna, or Astarte (the Hermetic silver), is one of the two chief symbols of the Rosicrucians. It is a Hermetic

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934. *The Book of Ser Marco Polo*, I, pp. 133-5.

axiom, that "the cause of the splendor and variety of colors lies deep in the affinities of nature; and that there is a singular and mysterious alliance between color and sound." The kabalists place their 'middle nature' in direct relation with the moon; and the green ray occupies the center-point between the others, being placed in the middle of the spectrum. The Egyptian priests chanted the *seven* vowels as a hymn addressed to Serapis;<sup>935</sup> and at the sound of the *seventh* vowel, as at the '*seventh* ray' of the rising sun, the statue of Memnon responded. Recent discoveries have proved the wonderful properties of the blue-violet light — the *seventh* ray of the prismatic spectrum, the most powerfully chemical of all, which corresponds with the highest note in the musical scale. The Rosicrucian theory that the whole universe is a musical instrument, is the Pythagorean doctrine of the music of the spheres. Sounds and colors are all spiritual numerals; as the seven prismatic rays proceed from one spot in heaven, so the seven powers of nature, each of them a number, are the seven radiations of the Unity, the central, spiritual SUN.

"Happy is he who comprehends the spiritual numerals, and perceives their mighty influence!" exclaims Plato. And happy, we may add, is he who, treading the maze of force-correlations, does not neglect to trace them to this invisible Sun!

Future experimenters will reap the honor of demonstrating that musical tones have a wonderful effect upon the growth of vegetation. And with the enunciation of this unscientific fallacy, we will close the chapter, and proceed to remind the patient reader of certain things that the ancients knew, and the moderns *think* they know.

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935. Cf. Tacit.: *Annals*, II, lxi, III, xvi; Philostr.: *Apoll.*, VI, iv; Euseb.: *Praep. ev.*, IV, and VI, vi; Scaliger: *Animadvs. Euseb.*, no. 1730.

## CHAPTER XIV

"The transactions of this our city of Saïs, are recorded in our sacred writings during a period of 8000 years."—PLATO: *Timaeus*, § 6

"The Egyptians assert that from the reign of Hercules to that of Amasis, 17,000 years elapsed."—HISONOTUS, II, § 43

"Can the theologian derive no light from the pure, primeval faith that glimmers from Egyptian hieroglyphics, to illustrate the immortality of the soul? Will not the historian deign to notice the prior origin of every art and science in Egypt, a thousand years before the Pelasgians studded the isles and capes of the Archipelago with their forts and temples?"

—GLIDDON

HOW came Egypt by her knowledge? When broke the dawn of that civilization whose wondrous perfection is suggested by the bits and fragments supplied to us by the archaeologists? Alas! the lips of Memnon are silent, and no longer utter oracles; the Sphinx has become a greater riddle in her speechlessness than was the enigma propounded to Oedipus.

What Egypt taught to others she certainly did not acquire by the international exchange of ideas and discoveries with her Semitic neighbors, nor from them did she receive her stimulus. "The more we learn of the Egyptians," observes the writer of a recent article,<sup>935a</sup> "the more marvelous they seem!" From whom could she have learned her wondrous arts, the secrets of which died with her? She sent no agents throughout the world to learn what others knew; but to her the wise men of neighboring nations resorted for knowledge. Proudly secluding herself within her enchanted domain, the fair queen of the desert created wonders as if by the sway of a magic staff. "Nothing," remarks the same writer, whom we shall elsewhere quote, "proves that civilization and knowledge rise and progress with her as in the case of other peoples, but everything seems to be referable, in the same perfection, to the earliest dates. That no nation knew as much as herself, is a fact demonstrated by history."

May we not assign as a reason for this remark the fact that until very recently nothing was known of Old India? That these two nations, India and Egypt, were akin? That they were the oldest in the group of nations; and that the Eastern Ethiopians — the mighty builders — had come from India as a matured people, bringing their civilization with them, and colonizing the perhaps unoccupied Egyptian territory? But we

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935a. 'What the Old Egyptians Knew,' in *Blackwood's Edinburgh Magazine*, Aug., 1870.

defer a more complete elaboration of this theme for our second volume.<sup>936</sup>

"Mechanism," says Eusèbe Salverte, "was carried by the ancients to a point of perfection that has never been attained in modern times. We would inquire if their inventions have been surpassed in our age? Certainly not; and at the present day, with all the means which the progress of science and modern discovery have placed in the hands of the mechanic, have we not been assailed by numerous difficulties in striving to place on a pedestal one of those monoliths that the Egyptians, forty centuries ago, erected in such numbers before their sacred edifices?"<sup>937</sup>

As far back as we can glance into history, to the reign of Menes, the most ancient of the kings that we know anything about, we find proofs that the Egyptians were far better acquainted with hydrostatics and hydraulic engineering than ourselves. The gigantic work of turning the course of the Nile — or rather of its three principal branches — and bringing it to Memphis was accomplished during the reign of that monarch, who appears to us as distant in the abyss of time as a far-glimmering star in the heavenly vault. Says Wilkinson: "Menes took accurately the measure of the power which he had to oppose, and he constructed a dyke whose lofty mounds and enormous embankments turned the water eastward, and since that time the river is contained in its new bed." Herodotus has left us a poetical, but still accurate, description of the lake Moeris, so called after the Pharaoh who caused this artificial sheet of water to be formed.<sup>938</sup>

The historian has described this lake as measuring 450 miles in circumference and 300 feet in depth. It was fed by the Nile through artificial channels, and made to store a portion of the annual overflow for the irrigation of the country for many miles around. "Its numerous flood-gates, dams, locks, and convenient engines were constructed with the greatest skill."<sup>938a</sup> The Romans, at a far later period, got their notions on hydraulic constructions from the Egyptians, but our latest progress in the science of hydrostatics has demonstrated the fact of a great deficiency on the part of the Romans in some branches of that knowledge. Thus, for instance, if they were acquainted with that which is called in hydrostatics the great law, they seem to have been less familiar with what our modern engineers know as water-tight joints. Their ignorance is sufficiently proved by their conveying the water through large nearly level aqueducts, instead of doing it at a less expense by iron pipes beneath the surface. But the Egyptians evidently employed a far superior method in their channels and artificial waterworks. Notwithstanding this, the modern engineers employed by M. de Lesseps for the Suez Canal, who had

936. Ch. viii.

937. *Philos. of Magic*, I, p. 245.

938. Herod., II, § 149.

938a. *Blackwood's Edinburgh Magazine*; vide 935a.

learned from the ancient Romans all their art could teach them, deriving, in their turn, their knowledge from Egypt—scoffed at the suggestion that they should seek a remedy for some imperfections in their work by studying the contents of the various Egyptian museums. Nevertheless the engineers finally succeeded in giving to the banks of that “long and ugly ditch,” as Professor Carpenter calls the Suez Canal, sufficient strength to make it a navigable waterway, instead of a mud-trap for vessels, as it was at first.

The alluvial deposits of the Nile during the past thirty centuries have completely altered the area of the Delta, so that it is continually growing seaward and adding to the territory of the Khedive. In ancient times the principal mouth of the river was called Pelusian; and the canal cut by one of the kings — the canal of *Nekau*<sup>339</sup> — led from Suez to this branch. After the defeat of Antony and Cleopatra at Actium, it was proposed that a portion of the fleet should pass through the canal to the Red Sea, which shows the depth of water that those early engineers had secured. Settlers in Colorado and Arizona have recently reclaimed large tracts of barren land by a system of irrigation; receiving from the journals of the day no little praise for their ingenuity. But for a distance of 500 miles above Cairo there stretches a strip of land reclaimed from the desert, and made, according to Professor Carpenter, “the most fertile on the face of the earth.” He says, “for thousands of years these branch canals have conveyed fresh water from the Nile to fertilize the land of this long narrow strip, as well as of the Delta.” He describes “the network of canals over the Delta, which dates from an early period of the Egyptian monarchs.”

The French province of Artois has given its name to the artesian well, as though that form of engineering had been first applied in that district; but if we consult the Chinese records, we find such wells to have been in common use ages before the Christian era.

If we now turn to architecture, we find displayed before our eyes wonders which baffle all description. Referring to the temples of Philae, Abu Simbel, Dendera, Edfu, and Karnak, Professor Carpenter remarks that “these stupendous and beautiful erections . . . these gigantic pyramids and temples” have a “vastness and beauty” which are “still impressive after the lapse of thousands of years.” He is amazed at “the admirable character of the workmanship; the stones in most cases being fitted together with astonishing nicety, so that a knife could hardly be thrust between the joints.” He noticed in his amateur archaeological pilgrimage another of those ‘curious coincidences’ which his Holiness, the Pope, may feel some interest in learning. He is speaking of the

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339. Herodotus, II, § 158.

Egyptian *Book of the Dead*, sculptured on the old monuments, and the ancient belief in the immortality of the soul. "Now, it is most remarkable," says the professor, "to see that not only this belief, but the language in which it was expressed in the ancient Egyptian times, anticipated that of the Christian Revelation. For, in this *Book of the Dead*, there are used the very phrases we find in the *New Testament*, in connexion with the day of judgment"; and he admits that this hierogram was "engraved, probably, 2000 years before the time of Christ."

According to Bunsen,<sup>939a</sup> who is considered to have made the most exact calculations, the mass of masonry in the great Pyramid of Cheops measures 82,111,000 feet, and would weigh 6,316,000 tons. The immense numbers of squared stones show us the unparalleled skill of the Egyptian quarrymen. Speaking of the Great Pyramid, Kenrick says: "The joints are scarcely perceptible, not wider than the thickness of silver paper, and the cement so tenacious that fragments of the casing-stones still remain in their original position, notwithstanding the lapse of many centuries and the violence by which they were detached."<sup>940</sup> Who, of our modern architects and chemists, will rediscover the indestructible cement of the oldest Egyptian buildings?

"The skill of the ancients in quarrying," says Bunsen, "is displayed the most in the extracting of the huge blocks, out of which obelisks and colossal statues were hewn — obelisks ninety feet high, and statues forty feet high, made out of one stone!" There are many such. They did not blast out the blocks for these monuments, but adopted the following scientific method: Instead of using huge iron wedges, which would have split the stone, "they cut a small groove for the whole length of, perhaps, 100 feet, and inserted in it, close to each other, a great number of dry wooden wedges; after which they poured water into the groove, and the wedges swelling and bursting simultaneously, with a tremendous force, broke out the huge stone, as neatly as a diamond cuts a pane of glass."<sup>941a</sup>

Modern geographers and geologists have demonstrated that these monoliths were brought from a prodigious distance, and have been at a loss to conjecture how the transport was effected. Old manuscripts say that it was done by the help of portable rails. These rested upon inflated bags of hide, rendered indestructible by the same process as that used for preserving the mummies. These ingenious air-cushions prevented the rails from sinking in the deep sand. Manetho mentions them, and remarks that they were so well prepared that they would endure wear and tear for centuries.

The date of the hundreds of pyramids in the Valley of the Nile is

939a. *Egypt's Place, etc.*, II, p. 155.  
I, p. 124: London, 1850.

940. *Ancient Egypt under the Pharaohs*,  
940a. *Blackwood's Edinburgh Magazine*; vide 935a.

impossible to fix by any of the rules of modern science; but Herodotus informs us that each successive king erected one to commemorate his reign, and serve as his sepulcher. But Herodotus did not tell all, although he knew that the *real* purpose of the pyramid was very different from that which he assigns to it. Were it not for his religious scruples, he might have added that, externally, it symbolized the creative principle of nature, and illustrated also the principles of geometry, mathematics, astrology and astronomy. Internally, it was a majestic fane, in whose somber recesses were performed the Mysteries, and whose walls had often witnessed the initiation-scenes of members of the royal family. The porphyry sarcophagus, which Professor Piazzi Smyth, Astronomer-Royal of Scotland, degrades into a corn-bin, was the *baptismal font*, upon emerging from which the neophyte was 'born again' and became an *adept*.

Herodotus gives us, however, a just idea of the enormous labor expended in transporting one of these gigantic blocks of granite. It measured thirty-two feet in length, twenty-one feet in width, and twelve feet in height. Its weight he estimates to be above 300 tons, and it occupied 2000 men three years to move it from Syene to Sais, down the Nile.<sup>24</sup> Gliddon, in his *Ancient Egypt*, quotes from Pliny a description of the arrangements for moving the obelisk erected at Alexandria by Ptolemaeus Philadelphus. A canal was dug from the Nile to the place where the obelisk lay. Two boats were floated under it; they were weighted with stones containing one cubic foot each, and the weight of the obelisk having been calculated by the engineers, the cargo of the boats was exactly proportioned to it, so that they should be sufficiently submerged to pass under the monolith as it lay across the canal. Then the stones were gradually removed, the boats rose, lifted the obelisk, and it was floated down the river.

In the Egyptian section of the Dresden or Berlin Museum, we forget which, is a drawing which represents a workman ascending an unfinished pyramid with a basket of sand upon his back. This has suggested to certain Egyptologists the idea that the blocks of the pyramids were chemically manufactured *in loco*. Some modern engineers believe that Portland cement, a double silicate of lime and alumina, is the imperishable cement of the ancients. But on the other hand Professor Carpenter asserts that the pyramids, with the exception of their granite casing, are formed of what "geologists call *nummulitic* limestone. This is newer than the old chalk, and is made of the shells of animals called nummulites — like little pieces of money about the size of a shilling." However this moot question may be decided, no one, from Herodotus and Pliny down to the last wandering engineer who has gazed upon these imperial

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241. Herodotus, II, § 175.

monuments of long-crumbled dynasties, has been able to tell us how the gigantic masses were transported and set up in place. Bunsen concedes to Egypt an antiquity of 20,000 years. But even in this matter we should be left to conjecture if we depended upon modern authorities. They can neither tell us for what the pyramids were constructed, under what dynasty the first was raised, nor the material of which they were built. All is conjecture with them.

Professor Smyth has given us by far the most accurate mathematical description of the Great Pyramid to be found in literature.<sup>942</sup> But after showing the astronomical bearings of the structure, he so little appreciates ancient Egyptian thought that he actually maintains that the porphyry sarcophagus of the 'king's chamber' is the unit of measure for the two most enlightened nations of the earth—"England and America." One of the *Books of Hermes* describes certain of the pyramids as standing upon the sea-shore, "the waves of which dashed in powerless fury against its base." This implies that the geographical features of the country have been changed, and may indicate that we must accord to these ancient "granaries," "magico-astrological observatories," and "royal sepulchers," an origin antedating the upheaval of the Sahara and other deserts. This would imply rather more of an antiquity than the poor few thousands of years so generously accorded to them by Egyptologists.

Dr. Rebold, a French archaeologist of some renown, gives his readers a glimpse of the culture which prevailed 5000 (?) years b. c., by saying that there were at that time no less than "thirty or forty colleges of the priests who studied occult sciences and practical magic."<sup>942a</sup>

A writer in *The National Quarterly Review* of December 1875 says that, "The recent excavations made among the ruins of Carthage have brought to light traces of a civilization, a refinement of art and luxury, which must even have outshone that of ancient Rome; and when the fiat went forth, *Delenda est Carthago*, the mistress of the world well knew that she was about to destroy a greater than herself, for, while one empire swayed the world by force of arms alone, the other was the last and most perfect representative of a race which had, for centuries before Rome was dreamed of, directed the civilization, the learning, and the intelligence of mankind." This Carthage is the one which, according to Appian, was standing as early as b. c. 1234, or fifty years before the taking of Troy, and not the one popularly supposed to have been built by Dido (Elissa or Astarte) four centuries later.

Here we have still another illustration of the truth of the doctrine of

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942. The more accurate measurements of Prof. W. M. Flinders Petrie are to be found in his *The Pyramids and Temples of Gizeh* which appeared six years after the first edition of the present work. 942a. *A Gen. Hist. of Freemasonry, etc.*, p. 400: Cincinnati, 1867 (Paris 1861).

cycles. Draper's admissions, as to the astronomical erudition of the ancient Egyptians, are singularly supported by an interesting fact quoted by Mr. J. M. Peebles from a lecture delivered in Philadelphia by the late Professor O. M'Knight Mitchel, the astronomer. Upon the coffin of a mummy, now in the British Museum, was delineated the zodiac, with the exact positions of the planets at the time of the autumnal equinox in the year 1722 b. c. Professor Mitchel calculated the exact position of the heavenly bodies belonging to our solar system at the time indicated. "The result," says Mr. Peebles, "I give in his own words: 'To my astonishment . . . it was found that on the 7th of October, 1722 b. c., the moon and planets had occupied the exact points in the heavens marked upon the coffin in the British Museum.' "<sup>943</sup>

Professor John Fiske, in his onslaught on Dr. Draper's *History of the Intellectual Development of Europe*, sets his pen against the doctrine of cyclical progression, remarking that "we have never known the beginning or the end of a historic cycle, and have no inductive warrant for believing that we are now traversing one."<sup>944</sup> He chides the author of that eloquent and thoughtful work for the "odd disposition exhibited throughout his work, not only to refer the best part of Greek culture to an Egyptian source, but uniformly to exalt the non-European civilization at the expense of the European." We believe that this "odd disposition" might be directly sanctioned by the confessions of great Grecian historians themselves. Professor Fiske might, with profit, read Herodotus over again. The 'Father of History' confesses more than once that Greece owes everything to Egypt. As to his assertion that the world has never known the beginning or the end of a historical cycle, we have but to cast a retrospective glance on the many glorious nations which have passed away, i. e., reached the end of their great national cycle. Compare the Egypt of that day, with its perfection of art, science, and religion, its glorious cities and monuments, and its swarming population, with the Egypt of today, peopled with strangers, its ruins the abode of bats and snakes, and a few Copts the sole surviving heirs to all this grandeur—and see whether the cyclical theory does not reassert itself. Says Gliddon, who is now contradicted by Mr. Fiske: "Philologists, astronomers, chemists, painters, architects, physicians, must return to Egypt to learn the origin of language and writing; of the calendar and solar motion; of the art of cutting granite with a copper chisel, and of giving elasticity to a copper sword; of making glass with the variegated hues of the rainbow; of moving single blocks of polished syenite, nine hundred tons in weight, for any distance, by land and water; of building arches, rounded

943. J. M. Peebles: *Around the World.*

944. John Fiske: *The North American Review*, art. 'The Laws of History,' July 1869.

and pointed, with masonic precision unsurpassed at the present day, and antecedent by 2000 years to the 'Cloaca Magna' of Rome; of sculpturing a Doric column 1000 years before the Dorians are known in history; of fresco painting in imperishable colors; of practical knowledge in anatomy; and of time-defying pyramid-building.

"Every craftsman can behold, in Egyptian monuments, the progress of his art 4000 years ago; and whether it be a wheelwright building a chariot, a shoemaker drawing his twine, a leather-cutter using the self-same form of knife of old as is considered the best form now, a weaver throwing the same hand-shuttle, a whitesmith using that identical form of blow-pipe but lately recognised to be the most efficient, the seal-engraver cutting, in hieroglyphics, such names as Schooho's, above 4300 years ago — *all these*, and many more astounding evidences of Egyptian priority, now require but a glance at the plates of Rossellini."

"Truly," exclaims Mr. Peebles, "these Ramesean temples and tombs were as much a marvel to the Grecian Herodotus as they are to us!"<sup>25</sup>

But, even then, the merciless hand of time had left its traces upon their structures, and some of them, whose very memory would be lost were it not for the *Books of Hermes*, had been swept away into the oblivion of the ages. King after king, and dynasty after dynasty, had passed in a glittering pageant before the eyes of succeeding generations, and their renown had filled the habitable globe. The same pall of forgetfulness had fallen upon them and their monuments alike, before the first of our historical authorities, Herodotus, preserved for posterity the remembrance of that wonder of the world, the great Labyrinth. The long-accepted Biblical chronology has so cramped the minds of not only the clergy, but even our scarce-unfettered scientists, that in treating of prehistoric remains in different parts of the world, a constant fear is manifested on their part to pass beyond the period of 6000 years, hitherto allowed by theology as the age of the world.

Herodotus found the Labyrinth already in ruins; but nevertheless his admiration for the genius of its builders knew no bounds. He regarded it as far more marvelous than the pyramids themselves, and, as an eye-witness, minutely describes it. The French and Prussian savants, as well as other Egyptologists, agree as to the emplacement, and identified its noble ruins. Moreover, they confirm the account given of it by the old historian. Herodotus says that he found therein 3000 chambers; half subterranean and the other half above-ground. "The upper chambers," he says, "I myself passed through and examined in detail. Into the underground ones [which *may exist till now*, for all the archaeologists know], the keepers of the building would not let me, for they contain the

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945. J. M. Peebles: *Around the World.*

sepulchers of the kings who built the Labyrinth, and also those of the sacred crocodiles. The upper chambers I saw and examined with my own eyes, and found them to excel all other human productions." In Rawlinson's translation, Herodotus is made to say: "The passages through the houses and the varied windings of the paths across the courts, excited in me infinite admiration as I passed from the courts into the chambers, and from thence into colonnades, and from colonnades into other houses, and again into courts unseen before. The roof was throughout of stone like the walls, and both were exquisitely carved all over with figures. Every court was surrounded with a colonnade, which was built of white stones, sculptured most exquisitely. At the corner of the Labyrinth stands a pyramid forty fathoms high, with large figures engraved on it, and it is entered by a vast subterranean passage."<sup>44</sup>

If such was the Labyrinth when viewed by Herodotus, what in that case was ancient Thebes, the city destroyed far earlier than the period of Psammeticus, who himself reigned 530 years after the destruction of Troy? We find that in his time Memphis was the capital, while of the glorious Thebes there remained but ruins. Now if we — who are enabled to form our estimate only by the ruins of what was already ruins so many ages before our era — are stupefied in their contemplation, what must have been the general aspect of Thebes in the days of its glory? Karnak — temple, palace, ruins, or whatsoever the archaeologists may term it—is now its only representative. But solitary and alone as it stands, fit emblem of majestic empire, as if forgotten by time in the onward march of the centuries, it testifies to the art and skill of the ancients. He must be indeed devoid of the spiritual perception of genius, who fails to feel as well as to see the intellectual grandeur of the race that planned and built it.

Champollion, who passed almost his entire life in the exploration of archaeological remains, gives vent to his emotions in the following descriptions of Karnak: "The ground covered by the mass of remaining buildings is square; and each side measures 1800 feet. One is astounded and overcome by the *grandeur* of the sublime remnants, the prodigality and magnificence of workmanship to be seen everywhere. No people of ancient or modern times has conceived the art of architecture upon a scale so sublime, so grandiose, as it existed among the ancient Egyptians; and the imagination, which in Europe soars far above our porticos, arrests itself and falls powerless at the foot of the hundred and forty columns of the hypostyle of Karnak!" In one of its halls the Cathedral of Notre-Dame might stand and not touch the walls, but be considered as a small ornament in the center of the hall.

A writer in a number of an English periodical of 1870, evidently

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946. G. Rawlinson: *The Hist. of Herodotus*, book ii.

speaking with the authority of a traveler who describes what he has seen, expresses himself as follows: "Courts, halls, gateways, pillars, obelisks, monolithic figures, sculptures, long rows of sphinxes, are found in such profusion at Karnak that the sight is too much for modern comprehension."<sup>946a</sup>

Says Denon, the French traveler: "It is hardly possible to believe, after seeing it, in the reality of the existence of so many buildings collected together on a single point, in their dimensions, in the resolute perseverance which their construction required, and in the incalculable expense of so much magnificence! It is necessary that the reader should fancy what is before him to be a dream, as he who views the objects themselves occasionally yields to the doubt whether he be perfectly awake. . . . There are lakes and mountains *within the periphery of the sanctuary*. These two edifices are selected as examples from a list *next to inexhaustible*. The whole valley and delta of the Nile, from the cataracts to the sea, was covered with temples, palaces, tombs, pyramids, obelisks, and pillars. The execution of the sculptures is beyond praise. The mechanical perfection with which artists wrought in granite, serpentine, breccia, and basalt, is wonderful, according to all the experts . . . animals and plants look as good as natural, and artificial objects are beautifully sculptured; battles by sea and land, and scenes of domestic life are to be found in all their *bas-reliefs*."<sup>947</sup>

"The monuments," says an English author, "which there strike the traveler, fill his mind with great ideas. At the sight of the colossuses and superb obelisks, which seem to surpass the limits of human nature, he cannot help exclaiming, 'This was the work of man,' and this sentiment seems to enoble his existence."<sup>948</sup>

In his turn Dr. Richardson, speaking of the Temple of Dendera, says: "The female figures are so extremely well executed, that they do all but speak; they have a mildness of feature and expression that never was surpassed."

*"Every one of these stones is covered with hieroglyphics, and the more ancient they are, the more beautifully we find them chiseled.* Does not this furnish a new proof that history got its first glimpse of the ancients when the arts were already fast degenerating among them? The obelisks have their inscriptions cut two inches, and sometimes more, in depth, and they are cut with the highest degree of perfection. Some idea may be formed of their depth, from the fact that the Arabs, for a small fee, will climb sometimes to the very top of an obelisk, by inserting their toes and fingers in the excavations of the hieroglyphics. That all of these works, in which

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946a. *Blackwood's Edinburgh Magazine*; vide 935a. 947. *Voyage dans la basse et la haute Egypte*, II: Paris, 1807. 948. Savary: *Letters on Egypt*, II, p. 67: London, 1786.

solidity rivals the beauty of their execution, were done before the days of the Exodus, there remains no historical doubt whatever."<sup>949</sup> (All the archaeologists now agree in saying that the further back we go in history, the better and finer become these arts.) These views clash again with the individual opinion of Mr. Fiske, who would have us believe that "the sculptures upon these monuments [of Egypt, Hindūstān, and Assyria], moreover, betoken a very *undeveloped* condition of the artistic faculties."<sup>950</sup> Nay, the learned gentleman goes farther. Joining his voice in the opposition against the claims of learning — which belongs by right to the sacerdotal castes of antiquity — to that of Lewis, he contemptuously remarks that "the extravagant theory of a profound science possessed by the Egyptian priesthood from a remote antiquity, and imparted to itinerant Greek philosophers, has been utterly destroyed [?] by Sir G. C. Lewis"<sup>951</sup> . . . while, with regard to Egypt and Hindustan, as well as Assyria, it may be said that the colossal monuments which have adorned these countries since prehistoric times, bear witness to the former prevalence of a barbaric despotism, totally incompatible with social nobility, and, therefore, with well-sustained progress."<sup>952</sup>

A curious argument indeed. If the size and grandeur of public monuments are to serve to our posterity as a standard by which to approximately estimate the 'progress of civilization' attained by their builders, it may be prudent, perhaps, for America, so proud of her alleged progress and freedom, to dwarf her buildings at once to one story. Otherwise, according to Professor Fiske's theory, the archaeologists of A. D. 3877 will be applying to the 'Ancient America' of 1877, the rule of Lewis — and say the *ancient* United States "may be considered as a great *lati-fundium*, or plantation, cultivated by the entire population, as the king's (president's) slaves." Is it because the white-skinned Aryan races were never born 'builders,' like the Eastern Aethiopians, or dark-skinned Caucasians,<sup>953</sup> and, therefore, never able to compete with the latter in such colossal structures, that we must jump at the conclusion that these grandiose temples and pyramids could only have been erected under the whip of a merciless despot? Strange logic! It would really seem more prudent to hold to the 'rigorous canons of criticism' laid down by Lewis and Grote, and honestly confess at once that we really know little about these ancient nations, and that, except so far as purely hypothetical speculations go, unless we study in the same direction as the ancient priests did, we

949. John Fiske: *North American Review*, art. 'The Laws of History,' July, 1869.

950. Sir G. C. Lewis: *Astronomy of the Ancients*.

951. J. Fiske: *North American Review*, art. 'The Laws of History.'

952. We shall attempt to demonstrate in Vol. II, chapter viii, that the ancient Aethiopians were never a Hamitic race.

have as little chance in the future. We only know what they allowed the uninitiated to know, but the little we do learn of them by deduction ought to be sufficient to assure us that, even in the nineteenth century, with all our claims to supremacy in arts and sciences, we are totally unable, we will not say to build anything like the monuments of Egypt, Hindūstān, or Assyria, but even to rediscover the least of the ancient 'lost arts.' Besides, Sir Gardner Wilkinson gives forcible expression to this view of the exhumed treasures of old by adding that, "he can trace no *primitive mode* of life, no barbarous customs, but a sort of stationary civilization from the most remote periods." Thus far archaeology disagrees with geology, which affirms that the further they trace the remains of men, the more barbarous they find them. It is doubtful if geology has yet exhausted the field of research afforded her in the caves; and the views of geologists, which are based upon present experience, may be radically modified when they come to discover the remains of the ancestors of the people whom they now style the cave-dwellers.

What better illustrates the theory of cycles than the following fact? Nearly 700 years b. c., in the schools of Thales and Pythagoras was taught the doctrine of the true motion of the earth, its form, and the whole heliocentric system. And in 317 a. d. we find Lactantius, the preceptor of Crispus Caesar, son of Constantine the Great, teaching his pupil that the earth was a plane surrounded by the sky, which is composed of fire and water, and warning him against the heretical doctrine of the earth's globular form!<sup>953</sup>

Whenever, in the pride of some new discovery, we throw a look into the past, we find to our dismay certain vestiges which indicate the possibility, if not certainty, that the alleged discovery was not totally unknown to the ancients.

It is generally asserted that neither the early inhabitants of the Mosaic times, nor even the more civilized nations of the Ptolemaic period, were acquainted with electricity. If we remain undisturbed in this opinion, it is not for lack of proofs to the contrary. We may disdain to search for a profounder meaning in some characteristic sentences of Servius and other writers; we cannot so obliterate them but that, at some future day, that meaning will appear to us in all its significant truth. "The first inhabitants of the earth," says Servius, "never carried fire to their altars, but by their prayers they brought down the heavenly fire."<sup>954</sup> "Prometheus discovered and revealed to man the art of bringing down lightning; and by the method which he taught to them, they brought down fire from the region above."<sup>955</sup>

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953. Lactantius: *Divine Institutes*, III, xxiv.

954. Servius on Vergil, *Aeneid*, XII, 200. 955. *Idem, Eclog.*, VI, 42.

If, after pondering these words, we are still willing to attribute them to the phraseology of mythological fables, we may turn to the days of Numa, the king-philosopher, so renowned for his esoteric learning, and find ourselves more embarrassed to deal with his case. We can neither accuse him of ignorance, superstition, nor credulity; for, if history can be believed at all, he was intently bent on destroying polytheism and idol-worship. He had so well dissuaded the Romans from idolatry that for nearly two centuries neither statues nor images appeared in their temples. On the other hand old historians tell us that the knowledge which Numa possessed in natural physics was remarkable. Tradition says that he was initiated by the priests of the Etruscan divinities, and instructed by them in the secret of forcing Jupiter, the Thunderer, to descend upon earth.<sup>956</sup> Ovid shows that Jupiter Elicius began to be worshiped by the Romans from that time. Salverte is of the opinion that before Franklin discovered his refined electricity, Numa had experimented with it most successfully, and that Tullus Hostilius was the first victim of the dangerous 'heavenly guest' recorded in history. Titus Livy and Pliny narrate that this prince, having found in the *Books of Numa* instructions on the secret sacrifices offered to Jupiter Elicius, made a mistake, and in consequence of it "he was struck by lightning and consumed in his own palace."<sup>957</sup>

Salverte remarks that Pliny, "in the exposition of Numa's scientific secrets, makes use of expressions which seem to indicate two distinct processes: the one obtained thunder (*impetrare*), the other forced it to light-en (*cogere*)."<sup>958</sup> "Guided by Numa's books," says Lucius Piso, quoted by Pliny, "Tullus Hostilius undertook to invoke the aid of Jupiter. . . . But having performed the rite imperfectly, he perished, struck by thunder."<sup>959</sup>

Tracing back the knowledge of thunder and lightning possessed by the Etruscan priests, we find that Tarchon, the founder of the theurgism of the former, desiring to preserve his house from lightning, surrounded it by a hedge of the white bryony,<sup>960</sup> a climbing plant which has the property of averting thunderbolts. Tarchon the theurgist was much anterior to the siege of Troy. The pointed metallic lightning-rod, for which we are seemingly indebted to Franklin, is probably a rediscovery after all. There are many medals which seem strongly to indicate that its principle was anciently known. The temple of Juno had its roof covered with a number of pointed blades of swords.<sup>961</sup>

956. Ovid: *Fasti*, III, 285-346.

957. Livy: *Rom. Hist.*, I, xxxi.

958. Pliny: *Nat. Hist.*, II, iii.

959. *Ibid.*, II, liii; XXVIII, iv.

960. Columella: *De re rustica*, X, § 346, sq.

961. Cf. *Notice sur les travaux de l'Académie du Gard*, part I, 304-314, by la Botessière.

If we possess but little proof of the ancients having had any clear notions as to *all* the effects of electricity, there is very strong evidence, at all events, of their having been perfectly acquainted with electricity itself. "Ben David," says the author of *The Philosophy of Magic*, "has asserted that Moses possessed some knowledge of the phenomena of electricity." Professor Hirt, of Berlin, is of this opinion. Michaelis remarks — *firstly*: "that there is no indication that lightning ever struck the temple of Jerusalem during a thousand years. *Secondly*, that according to Josephus,<sup>962</sup> a forest of points . . . of gold, and very sharp, covered the roof of the temple. *Thirdly*, that this roof communicated with the caverns in the hill upon which the temple was situated, by means of pipes in connexion with the gilding which covered all the exterior of the building; in consequence of which the points would act as conductors."<sup>963</sup>

Ammianus Marcellinus, a famous historian of the fourth century, a writer generally esteemed for the fairness and correctness of his statements, tells that "The Magi preserved perpetually in their furnaces fire that they miraculously got from heaven."<sup>964</sup> There is a sentence in a Hindū *Oupnek'hat* (*Upanishad*), which runs thus: "To know fire, the sun, the moon, and lightning, is the third fourth of the science of God."<sup>965</sup>

Finally, Salverte shows that in the days of Ctesias, "India was acquainted with the use of conductors of lightning." This historian plainly states that "iron placed at the bottom of a fountain . . . and made in the form of a sword, *with the point upwards*, possessed, as soon as it was fixed in the ground, the property of averting storms and lightnings."<sup>966</sup> What can be plainer?

Some modern writers deny the fact that a great mirror was placed in the lighthouse of the Alexandrian port, for the purpose of discovering vessels at a distance at sea. But the renowned Buffon believed in it; for he honestly confesses that "If the mirror really existed, as I firmly believe it did, to the ancients belong the honor of the invention of the telescope."<sup>967</sup>

J. Ll. Stephens, in his work on the East,<sup>967a</sup> asserts that he found railroads in Upper Egypt whose grooves were coated with iron. Canova, Powers, and other celebrated sculptors of our modern age, deem it an honor to be compared with Phidias of old, and strict truth would perhaps hesitate at such a flattery.

962. *Jewish War*, V, i, 6.

963. *Magasin Scientifique de Göttingen*, 3me année, 5me cah. (1783).

964. Amm. Marcell.: *Rom. Hist.*, XXIII, vi, 34.

965. Anquetil-Duperron: *Oupnek'hat*, cap. xi, p. 35; cf. *Chhāndogya-Upan.*, iv, 4, 9.

966. Ctesias, in *Indica ap. Photium, Bibl. Cod.*, lxxii.

967. Buffon: *Histoire naturelle des minéraux*, 6me Mém., art. ii.

967a. *Incidents of Travel in Egypt, etc.*: New York, 1837.

Professor Jowett discredits the story of Atlantis, in the *Timaeus*; and the records of 8000 and 9000 years appear to him an ancient swindle. But Bunsen remarks: "There is nothing improbable in itself in reminiscences and records of great events in Egypt 9000 years B. C., for . . . the origines of Egypt go back to the ninth millennium before Christ."<sup>968</sup> Then how about the primitive Cyclopean fortresses of ancient Greece? Can the walls of Tiryns, about which, according to archaeological accounts, "even among the ancients it was reported" that they were "the work of the Cyclops,"<sup>969</sup> be deemed posterior to the pyramids? Masses of rock, some equal to a cube of six feet, and the smallest of which, Pausanias says, could never be moved by a yoke of oxen, laid up in walls of solid masonry twenty-five feet thick and over forty feet high, still believed to be the work of men of the races known to our history!

Wilkinson's researches have brought to light the fact that many inventions which we term modern, and upon which we plume ourselves, were perfected by the ancient Egyptians.<sup>970</sup> The newly-discovered papyrus of Ebers, the German archaeologist, proves that neither our modern chignons, skin-beautifying pearl-powders, nor *eaux dentifrices* were secrets to them. More than one modern physician — even among those who advertise themselves as having "made a speciality of nervous disorders" — may find his advantage in consulting the *Medical Books of Hermes*, which contain prescriptions of real therapeutic value.

The Egyptians, as we have seen, excelled in all arts. They made paper so excellent in quality as to be time-proof. "They took out the pith of the papyrus," says our anonymous writer, previously mentioned, "dissected and opened the fiber, and flattening it by a process known to them, made it as thin as our foolscap paper, but far more durable. . . . They sometimes cut it into strips and glued it together; many of such written documents are yet in existence." The papyrus found in the tomb of the queen's mummy, and another found in the sarcophagus of the 'Chambre de la Reine' at Ghizeh, present the appearance of the finest glossy white muslin, while they possess the durability of the best calf-parchment. "For a long time the savants believed the papyrus to have been introduced by Alexander the Great" — as they erroneously imagined a good many more things — "then Lepsius found the hieroglyph sign of the papyrus-roll on monuments of the twelfth dynasty";<sup>970a</sup> and later he found the same sign on monuments of the fourth dynasty, and now it is proved that the art of writing was known and used as early as the days of Menes, the protomonarch; and thus it was finally dis-

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968. *Egypt's Place in Universal History*, IV, p. 468. 969. *Archæologia*, XV, p. 320.

970. *Manners and Customs of the Ancient Egyptians*.

970a. *Blackwood's Edinburgh Magazine*; vide 935a.

covered that the art and their system of writing were perfect and complete *from the very first*.

It is to Champollion that we owe the first interpretation of their weird writing; and, but for his life-long labor, we should have remained till now uninformed as to the meaning of all these pictured letters, and the ancients would still be considered ignorant by the moderns whom they so greatly excelled in some arts and sciences. He was the first to find out what wondrous tale the Egyptians had to tell, for one who could read their endless manuscripts and records. "They left them on every spot and object capable of receiving characters. . . . They engraved, and chiseled, and sculptured them on monuments; they traced them on furniture, rocks, stones, walls, coffins, and tombs, as on the papyrus. . . . The pictures of their daily lives, in their smallest details, are being now unraveled before our dazzled eyes in the most wondrous way."<sup>970b</sup> Nothing of what we know seems to have been overlooked by the ancient Egyptians. "The history of Sesostris shows us how well he and his people were versed in the art and practice of war. . . . The pictures show how formidable they were when encountered in battle. They constructed war-engines. . . . Homer says that through each of the 100 gates of Thebes issued 200 men with horses and chariots; the latter were magnificently constructed, and very light"<sup>970b</sup> in comparison with our modern heavy, clumsy and uncomfortable artillery wagons. Kenrick describes them in the following terms: "In short, as all the essential principles which regulate the construction and draught of carriages are exemplified in the war-chariots of the Pharaohs, so there is nothing which modern taste and luxury have devised for their decoration to which we do not find a prototype in the monuments of the eighteenth dynasty."<sup>971</sup> Springs — metallic springs — have been found in them, and, notwithstanding Wilkinson's superficial investigation in that direction, and description of these in his studies, we find proofs that such were used to prevent the jolting in the chariots in their too-rapid course. The bas-reliefs show us certain *mêlées* and battles in which we can find and trace their methods and customs to the smallest details. The heavily-armed men fought in coats of mail, the infantry had quilted tunics and felt helmets, with metallic coverings to protect them the better. Muratori, the modern Italian inventor who, some ten years ago, introduced his 'impenetrable cuirass,' has but followed in his invention what he could make out of the ancient method which suggested to him the idea. The process of rendering such substances as cardboard, felt and other tissues impenetrable to the cuts and thrusts of any sharp weapon, is now numbered

970b. *Blackwood's Edinburgh Magazine*; vide 935a.

971. J. Kenrick: *Ancient Egypt, etc.*, I, p. 226.

among the lost arts. Muratori succeeded but imperfectly in preparing such felt cuirasses, and notwithstanding the boasted achievements of modern chemistry he could derive from it no preparation adequate to effect his object, and failed.

To what perfection chemistry had reached in ancient times, may be inferred from a fact mentioned by Virey. In his dissertations<sup>971a</sup> he shows that Asclepiadotus, a general of Mithradates, reproduced chemically the deleterious exhalations of the sacred grotto. These vapors, like those of Cumae, threw the Pythoness into the mantic frenzy.

"The Egyptians used bows, double-edged swords and daggers, javelins, spears, and pikes. The light troops were armed with darts and slings; charioteers wielded maces and battle-axes; in siege-operations they were perfect. The assailants," says the anonymous writer,<sup>971b</sup> "advanced, forming a narrow and long line, the point being protected by a triple-sided, impenetrable engine pushed before them on a kind of roller, by an invisible squad of men. They had covered underground passages with trap-doors, scaling-ladders; and the art of escalade and military strategy was carried by them to perfection. . . . The battering-ram was familiar to them as other things; being such experts in quarrying they knew how to set a mine to a wall and bring it down." The same writer remarks that it is a great deal safer for us to mention what the Egyptians *did* than what they *did not* know, for every day brings some new discovery of their wonderful knowledge; "and if," he adds, "we were to find out that they used Armstrong guns, this fact would not be much more astonishing than many of the facts brought out to light already. The proof that they were proficient in mathematical sciences, lies in the fact that those ancient mathematicians whom we honor as the fathers of geometry went to Egypt to be instructed."

Says Professor Smyth, as quoted by Mr. Peebles, "the geometrical knowledge of the pyramid-builders began where Euclid's ended." Before Greece came into existence, the arts, with the Egyptians, were ripe and old. Land-measuring, an art resting on geometry, the Egyptians certainly knew well, as, according to the *Bible*, Joshua, after conquering the Holy Land, had skill enough to divide it. And how could a people so skilled in natural philosophy as the Egyptians were, not be proportionately skilled in psychology and spiritual philosophy? The temple was the nursery of the highest civilization, and it alone possessed that higher knowledge of magic which was in itself the quintessence of natural philosophy. The occult powers of nature were taught in the greatest secrecy, and the most wonderful cures were effected during the performing of the

971a. *Journal de Pharmacie.*

971b. *Blackwood's Edinburgh Magazine*; vide 935a.

Mysteries. Herodotus acknowledges<sup>972</sup> that the Greeks learned all they knew, including the sacred services of the temple, from the Egyptians; and because of that, their principal temples were consecrated to Egyptian divinities. Melampus, the famous healer and soothsayer of Argos, had to use his medicines "after the manner of the Egyptians," from whom he had gained his knowledge, whenever he desired his cure to be thoroughly effective. He healed Iphicles of his impotency and debility by *the rust of iron*, according to the directions of Mantis, his *magnetic sleeper*, or oracle.<sup>973</sup> Sprengel gives many wonderful instances of such *magical* cures in his *History of Medicine* (I, p. 119).

Diodorus, in his work on the Egyptians (lib. I, 25), says that Isis has deserved immortality, for all nations of the earth bear witness to the power of this goddess to cure diseases by her influence. "This is proved," he says, "not by fable as among the Greeks, but by authentic facts." Galen records several remedial means which were employed in the healing wards of the temples. He mentions also a universal medicine for wounds which in his time was called *Isis*.<sup>974</sup>

The doctrines of several Greek philosophers, who had been instructed in Egypt, demonstrate their profound learning. Orpheus, who according to Artapanus was a disciple of Moyses (Moses),<sup>975</sup> Pythagoras, Herodotus, and Plato owe their philosophy to the same temples in which the wise Solon was instructed by the priests. "Aristides relates," says Pliny, "that the letters were invented in Egypt by a person whose name was Menos, fifteen years before Phoroneus the most ancient king of Greece."<sup>976</sup> Jablonski proves that the heliocentric system, as well as the earth's sphericity, were known by the priests of Egypt from im-memorial ages. "This theory," he adds, "Pythagoras took from the Egyptians, who had it from the Brachmans of India."<sup>977</sup> Fénelon, the illustrious Archbishop of Cambrai, in his *Lives of the Ancient Philosophers*,<sup>978</sup> credits Pythagoras with this knowledge, and says that besides teaching his disciples that as the earth was round there were antipodes, since it was inhabited everywhere, the great mathematician was the first to discover that the morning and evening star was the same. If we now consider that Pythagoras lived in about the 16th Olympiad, over 700 years b. c., and taught this fact at such an early period, we must believe that it was known by others before him. The works of Aristotle, Laertius, and several others in which Pythagoras is mentioned, demonstrate that he had learned from the Egyptians about the obliquity of the

972. II, § 50.

973. Apollodorus: *Bibliotheca*, lib. c, p. 51.

974. *De compositione medicamentorum*, lib. V. 975. Cory: *Anc. Frag.*, p. 162 (1832).

976. *Nat. Hist.*, VII, c. 56. 977. *Pantheon Aegyptiorum*, III; *Prolegomena*, 10.

977a. *Abrége de la vie des anciens philosophes*.

ecliptic, the starry composition of the milky way, and the borrowed light of the moon.

Wilkinson, corroborated later by others, says that the Egyptians divided time, knew the true length of the year, and the precession of the equinoxes. By recording the rising and setting of the stars, they understood the particular influences which proceed from the positions and conjunctions of all heavenly bodies, and therefore their priests, prophesying as accurately as our modern astronomers meteorological changes, could, *en plus*, astrologize through astral motions. Though the sober and eloquent Cicero may be partially right in his indignation against the exaggerations of the Babylonian priests, who "assert that they have preserved upon monuments observations extending back during an interval of 470,000 years,"<sup>978</sup> still the period at which astronomy had arrived at its perfection with the ancients is *beyond* the reach of modern calculation.

A writer in one of our scientific journals observes "that every science in its growth passes through three stages: First, we have the stage of observation, when facts are collected and registered by many minds in many places. Next, we have the stage of generalization, when these carefully verified facts are arranged methodically, generalized systematically, and classified logically, so as to deduce and elucidate from them the laws that regulate their rule and order. Lastly, we have the stage of prophecy, when these laws are so applied that events can be predicted to occur with unerring accuracy." If several thousand years B. C. Chinese and Chaldaean astronomers predicted eclipses, whether the latter did so by the cycle of Saros, or other means, matters not — the fact remains the same. They had reached the last and highest stage of astronomical science — they *prophesied*. If they could, in the year 1722 B. C., delineate the zodiac with the exact positions of the planets at the time of the autumnal equinox, and so unerringly as the astronomer Professor Mitchel proved, then they knew the laws that regulate 'carefully-verified facts' to perfection, and applied them with as much certainty as our modern astronomers. Moreover astronomy is said to be in our century "the only science which has thoroughly reached the *last stage* . . . other sciences are yet in various stages of growth; electricity, in some branches, has reached the third stage, but in many branches is still in its infantine period."<sup>979</sup> This we know from the humiliating confessions of men of science themselves, and we can entertain no doubt as to the sad reality in the nineteenth century, for we ourselves belong to it. Not so in relation to the men who lived in the days of the glory of Chaldaea, Assyria, and Babylon. Of the stages they reached in other sciences we know *nothing*, but in astronomy they stood equal with us, for they

978. *On Divination*, ii, 46. 979. *Telegraphic Journal*, art. 'Scientific Prophecy.'

also had reached the *third* and last stage. In his lecture on *The Lost Arts*, Wendell Phillips very artistically describes the situation. "We seem to imagine," says he, "that whether knowledge will die with us or not, it certainly began with us. . . . We have a pitying estimate, a tender pity for the narrowness, ignorance, and darkness of the by-gone ages." To illustrate our own idea with the closing sentence of the favorite lecturer, we may as well confess that we undertook this chapter, which in one sense interrupts our narrative, to inquire of our men of science whether they are sure that they are boasting '*on the right line.*'"

Thus we read of a people who, according to some learned writers,<sup>980</sup> had just emerged from the bronze age into the succeeding age of iron. "If Chaldaea, Assyria, and Babylon presented *stupendous and venerable antiquities reaching far back into the night of time*, Persia was not without her wonders of a later date. The pillared halls of Persepolis were filled with miracles of art — carvings, sculptures, enamels, alabaster libraries, obelisks, sphinxes, colossal bulls. Ecbatana, in Media, the cool summer retreat of the Persian kings, was defended by seven encircling walls of hewn and polished blocks, the interior ones in succession of increasing height, and of different colors, in astrological accordance with the seven planets. The palace was roofed with *silver tiles*; its beams were plated with gold. At midnight, in its halls, the sun was rivaled by many a row of naphtha cressets. A paradise — that luxury of the monarchs of the East — was planted in the midst of the city. The Persian empire . . . was truly the garden of the world. . . . In Babylon there still remained its walls, once more than sixty miles in compass, and, after the ravages of three centuries and three conquerors, still more than eighty feet in height; there were still the ruins of the temple of the cloud-encircled Bel; on its top was planted the observatory wherein the weird Chaldaean astronomers had held nocturnal communion with the stars; still there were vestiges of the two palaces with their hanging gardens in which were great trees growing in mid-air, and the wreck of the hydraulic machinery that had supplied them with water from the river. Into the artificial lake with its vast apparatus of aqueducts and sluices, the melted snows of the Armenian mountains found their way, and were confined in their course through the city by the embankments of the Euphrates. Most wonderful of all, perhaps, was the tunnel under the river-bed."<sup>981</sup>

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980. Professor Albrecht Müller: *The First Traces of Man in Europe*. Says the author: "And this bronze age reaches to and overlaps the beginning of the historic period in some countries, and so includes the great epochs of the Assyrian and Egyptian Empires, B. C. circa 1500, and the earlier eras of the next succeeding age of iron."

981. *Conflict between Religion and Science*, chap. i, pp. 10, 11.

In his *First Traces of Man in Europe*, Albrecht Müller proposes a name descriptive of the age in which we live, and suggests that "the age of paper" is perhaps as good as any that can be discussed. We do not agree with the learned professor. Our firm opinion is, that succeeding generations will term ours, at best, the age of *brass*; at worst, that of *albata* or of *oroide*.

The thought of the present-day commentator and critic as to the ancient learning, is limited to and runs round the *exoterism* of the temples; his insight is either unwilling or unable to penetrate into the solemn adyta of old, where the hierophant instructed the neophyte to regard the public worship in its true light. No ancient sage would have taught that man is the king of creation, and that the starry heaven and our mother Earth were created for his sake. He who doubts the assertion, may turn to the *Chaldaean Oracles*, and find its corroboration in the following:

"Direct not thy mind to the vast measures of the earth;  
For the plant of truth is not upon ground.  
Nor measure the measures of the sun, collecting rules,  
For he is carried by the eternal will of the Father, *not for your sake*.  
Dismiss the impetuous course of the moon;  
For she runs always by work of necessity.  
The progression of the stars was *not generated for your sake*."

A rather strange teaching to come from those who are universally believed to have worshiped the sun and moon and the starry host as gods. The sublime profundity of the Magian precepts being *beyond* the reach of modern materialistic thought, the Chaldaean philosophers are accused, together with the ignorant masses, of Sabaeanism and sun-worship.

There was a vast difference between the *true* worship taught to those who showed themselves worthy, and the state religions. The magians are accused of all kinds of superstition, but this is how the same *Oracle* continues:

"The wide aerial flight of birds is *not true*,  
Nor the dissections of the entrails of victims; they are all mere toys,  
The basis of *mercenary fraud*; flee from these  
If you would open the sacred paradise of piety  
Where virtue, wisdom, and equity, are assembled." =

Surely, it is not those who warn people against "mercenary fraud" who can be accused of it; and if they accomplished acts which seem miraculous, who can with fairness presume to deny that it was done merely because they possessed a knowledge of natural philo-

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982. Cory: *Ant. Frag.*, p. 269 (1832); Psellus, in Appendix to Gallaeus: *Sibyllina oracula*, pp. 93-4. Cf. Fabric.: *Bibl. græc.*, V, ii, § 40.

sophy and psychological science to a degree unknown to our schools?

What did they not know? It is a well-demonstrated fact that the true meridian was correctly ascertained before the first pyramid was built. They had clocks and dials to measure time; their cubit was the established unit of linear measure, being 1.707 feet of English measure; according to Herodotus the unit of weight was also known; as money, they had gold and silver rings valued by weight; they had the decimal and duodecimal modes of calculation from the earliest times, and were proficient in algebra. How could they otherwise bring into operation such immense mechanical powers, unless they thoroughly understood the philosophy of what we term the mechanical powers?

The art of making linen and fine fabrics is also proved to have been one of their branches of knowledge, for the *Bible* speaks of it. Joseph was presented by Pharaoh with a vesture of fine linen, a golden chain, and many more things. "The linen of Egypt was famous throughout the world. The mummies are all wrapped in it and the linen is beautifully preserved." <sup>982a</sup> Pliny <sup>983</sup> speaks of a certain garment sent 600 years B. C. by King Amasis to Lindus, every single thread of which was composed of 365 minor threads twisted together. Herodotus gives us (book ii), in his account of Isis and the Mysteries performed in her honor, an idea of the beauty and admirable softness of the linen worn by the priests. The latter wore shoes made of papyrus and garments of *fine linen*, because this goddess first taught the use of it; and thus, besides being called *Isiaci*, or priests of Isis, they were also known as *Linigera*, or the 'linen-wearing.' This linen was spun and dyed in those brilliant and gorgeous colors, the secret of which is likewise now among the lost arts. On the mummies we often find the most beautiful embroidery and bead-work ornamenting their shirts; several such can be seen in the museum of Bulak (Cairo), and are unsurpassable in beauty; the designs are exquisite, and the labor must have been immense. The elaborate and so much vaunted Gobelin tapestry is but a gross production when compared with some of the embroidery of the ancient Egyptians. We have but to refer to *Exodus* to discover how skilful was the workmanship of the Israelitish pupils of the Egyptians upon their tabernacle and sacred ark. The sacerdotal vestments, with their decorations of "pomegranates and golden bells," and the thummim, or jeweled breastplate of the high priest, are described by Josephus as being of unparalleled beauty and of wonderful workmanship; and yet we find beyond doubt that the Jews adopted their rites and ceremonies, and even the special dress of their Levites, from the Egyptians. Clemens Alexandrinus acknowledges it very re-

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982a. *Blackwood's Edinburgh Magazine*; vide 935a.

983. *Nat. Hist.*, XIX, 2.

luctantly, and so do Origen and other Fathers of the Church, some of whom, as a matter of course, attribute the coincidence to a clever trick of Satan in anticipation of events. Proctor, the astronomer, says in one of his books, "The remarkable breastplate worn by the Jewish high priest was derived directly from the Egyptians." The word *thummim* itself is evidently of Egyptian origin, borrowed by Moses, like the rest; for farther on the same page Mr. Proctor says that, "In the often-repeated picture of judgment the deceased Egyptian is seen conducted by the god Horus [?], while 'Anubis places on one of the balances a vase supposed to contain his good actions, and in the other is the emblem of truth, a representation of Thmei, the goddess of truth, which was also worn on the judicial breastplate.'<sup>984</sup> Wilkinson, in his *Manners and Customs of the Ancient Egyptians*, shows that the Hebrew *thummim* is a plural form of the word Thmei."

All the ornamental arts seem to have been known to the Egyptians. Their jewelry of gold, silver, and precious stones is beautifully wrought; and the work of cutting, polishing, and setting was executed by their lapidaries in the finest style.<sup>984a</sup> The finger-ring of an Egyptian mummy — if we remember aright — was pronounced the most artistic piece of jewelry in the London Exhibition of 1851. Their imitation of precious stones in glass is far above anything done at the present day; and the emerald may be said to have been imitated to perfection.

In Pompeii, says Wendell Phillips, they discovered a room full of glass; there was ground-glass, window-glass, cut-glass, and colored-glass of every variety. Catholic priests who broke into China 200 years ago, were shown a glass, transparent and colorless, which was filled with liquor made by the Chinese, and which appeared to be colorless like water. "This liquor," he says, "was poured into the glass, and then looking through, it seemed to be filled with fishes. They turned it out and repeated the experiment, and again it was filled with fishes." In Rome they show a bit of glass, quite transparent, which they light up so as to show you that there is nothing concealed, but in the center is a drop of colored glass, perhaps as large as a pea, mottled like a duck, and which even a miniature pencil could not do more perfectly. "It is manifest that this drop of liquid glass must have been poured, because there is no joint. This must have been done by a greater heat than the annealing process, because that process shows breaks." In relation to their wonderful art of imitating precious stones, the lecturer speaks of the "celebrated vase of the Genoa Cathedral," which was considered for long centuries "a solid emerald." "The Roman Catholic

984. Proctor: *Our Place among Infinites*, p. 309, lecture on 'Saturn and the Sabbath of the Jews.'

984a. Cf. *Blackwood's Edinburgh Magazine*; vide 935a.

legend of it was that it was one of the treasures that the Queen of Sheba gave to Solomon, and that it was the identical cup out of which the Savior drank at the Last Supper." Subsequently it was found not to be an emerald, but an imitation; and when Napoleon brought it to Paris and gave it to the Institute, the scientists were obliged to confess that it *was not a stone*, and that they could not tell what it was.

Further, speaking of the skill of the ancients in metal works, the same lecturer narrates that "when the English plundered the Summer Palace of the Emperor of China, the European artists were surprised to see the curiously-wrought metal vessels of every kind, far exceeding all the boasted skill of the workmen of Europe." African tribes in the interior of the country gave travelers *better razors* than they had. "George Thompson told me," he adds, "he saw a man in Calcutta throw a handful of floss silk into the air, and a Hindu sever it into pieces with his saber of native steel." He concludes by the apt remark that "steel is the greatest triumph of metallurgy, and metallurgy is the glory of chemistry." So with the ancient Egyptians and the Semitic races. They dug gold and separated it with the utmost skill. Copper, lead, and iron were found in abundance near the Red Sea.

In a lecture delivered in 1873, on the *Cave-Men of Devonshire*, Mr. W. Pengelly, F. R. S., stated on the authority of certain Egyptologists that the first iron used in Egypt was *meteoric* iron, as the earliest mention of this metal is found in an Egyptian document, in which it is called the "stone from heaven." This would imply the idea that the only iron which was in use in days of old was meteorite. This may have been the case at the commencement of the period embraced in our present geological explorations, but till we can compute with at least approximate accuracy the age of our excavated relics, who can tell but that we are making a blunder of possibly several hundred thousand years? The injudiciousness of dogmatizing upon what the ancient Chaldaeans and Egyptians did *not* know about mining and metallurgy is at least partially shown by the discoveries of Colonel Howard Vyse.<sup>285</sup> Moreover, many of such precious stones as are only found at a great depth in mines are mentioned in Homer and the Hebrew Scriptures. Have scientists ascertained the precise time when mining-shafts were first sunk by mankind? According to Dr. A. C. Hamlin, the arts of the goldsmith and lapidary have been practised in India from an "unknown antiquity." That the Egyptians either knew from the remotest ages how to temper steel, or possessed something still better than our modern implements for chiseling, is an alternative from which the archaeologists cannot escape. How else could they have produced such artistic chiseling, or wrought such

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285. *Operations at the Pyramids of Giseh*: London, 1840-2.

sculpture, as they did? The critics may take their choice of either, according to them, steel tools of the most exquisite temper, or some other means of cutting sienite, granite, and basalt; which, in the latter case, must be added to the long catalog of lost arts.

Professor Albrecht Müller says: "We may ascribe the introduction of bronze manufacture into Europe to a great race immigrant from Asia some 6000 years ago, called Aryas or Aryans. . . . Civilization of the East preceded that of the West by many centuries. . . . There are many proofs that a considerable degree of culture existed at its very beginning. Bronze was yet in use, *but iron as well*. Pottery was not only shaped on the lathe, but burned a good red. Manufactures in glass, gold, and silver are found for the first time. In lonely mountain places are yet found dross and the remains of iron-furnaces. . . . To be sure, this dross is sometimes ascribed to volcanic action, but it is met with where volcanoes never could have existed."

But it is in the process of preparing mummies that the skill of this wonderful people is exemplified in the highest degree. None but those who have made special study of the subject, can estimate the amount of skill, patience, and knowledge exacted for the accomplishment of this indestructible work, which occupied several months. Both chemistry and surgery were called into requisition. The mummies, if left in the dry climate of Egypt, seem to be practicably imperishable; and even when removed after a repose of several thousand years, show no signs of change. "The body," says Herodotus, "was filled with myrrh, cassia, and other gums, and after that saturated with natron." Then followed the marvelous swathing of the embalmed body, so artistically executed that professional modern bandagists are lost in admiration at its excellency. Says Dr. Granville: "there is not a single form of bandage known to modern surgery, of which examples are not seen in the swappings of the Egyptian mummies." The strips of linen are found without one single join, extending to 1000 yards in length. Rossellini, as quoted in Kenrick's *Ancient Egypt*, gives a similar testimony to the wonderful variety and skill with which the bandages have been applied and interlaced. There was not a fracture of the human body that could not be successfully repaired by the sacerdotal physician of those remote days.

Who does not remember the excitement produced some twenty-five years ago by the discovery of anaesthesia? The nitrous oxide, or 'laughing' gas, sulphuric and chloric ether, chloroform, besides various other combinations of these, were welcomed as so many heavenly blessings to the suffering portion of humanity. Poor Dr. Horace Wells, of Hartford, in 1844, was the discoverer, and Drs. Morton and Jackson

reaped the honors and benefits in 1846, as is usual in such cases. The anaesthetics were proclaimed "the greatest discovery ever made." And though the use of the famous *Letheon* of Morton and Jackson (a compound of sulphuric ether), the chloroform of Sir James Y. Simpson, and the nitrous oxide gas, introduced by Colton in 1843, and by Dunham and Smith, was occasionally checked by fatal results, still this did not prevent these gentlemen from being considered public benefactors. The patients successfully put to sleep sometimes awoke no more; but what of that, so long as others were relieved? Physicians assure us that accidents are now but rarely apprehended. Perhaps it is because the beneficent anaesthetic agents are so parsimoniously applied as to fail in their effects one-half of the time, leaving the sufferer paralysed for a few seconds in his external movements, but feeling the pain as acutely as ever. On the whole, however, chloroform and 'laughing-gas' are beneficent discoveries. But are they the first anaesthetics ever discovered, strictly speaking? Dioscorides speaks of the stone of Memphis (*lapis Memphiticus*), and describes it as a small pebble — round, polished, and very sparkling. When ground into powder, and applied as an ointment to that part of the body on which the surgeon was about to operate, either with his scalpel or fire, it preserved that part, and *only that part* from any pain of the operation. In the meantime, it was perfectly harmless to the constitution of the patient, who retained his consciousness throughout; it was in no way dangerous in its effects, and acted so long as it was kept on the affected part. When taken in a mixture of wine or water, all feeling of suffering was perfectly deadened.<sup>986</sup> Pliny gives also a full description of it.<sup>987</sup>

From time immemorial the Brâhmanas have had in their possession secrets quite as valuable. The widow, bent on the self-sacrifice of cremation, called *Sahamarana*, has no dread of suffering the least pain, for the fiercest flames will consume her, without one pang of agony being experienced. The holy plants which crown her brow, as she is conducted in ceremony to the funeral pile; the sacred root culled at the midnight hour on the spot where the Ganges and the Yumna mingle their waters; and the process of anointing the body of the self-appointed victim with *ghee* and sacred oils, after she has bathed in all her clothes and finery, are so many *magical* anaesthetics. Supported by those she is going to part with in body, she walks thrice around her fiery couch, and, after bidding them farewell, is cast on the dead body of her husband, and leaves this world without a single moment of suffering. "The semi-fluid," says a missionary writer, an eye-witness of several such

986. Dioscorides: Περὶ Ἄρρενος Ιατρικῆς, V, clviii.

987. Pliny: *Nat. Hist.*, XXXVI, xi.

ceremonies — “the ghee, is poured upon the pile; it is instantly inflamed, and the *drugged* widow dies quickly of *suffocation* before the fire reaches her body.”<sup>988</sup>

No such thing, if the sacred ceremony is only conducted strictly after the prescribed rites. The widows are never drugged in the sense we are accustomed to understand the word. Only precautionary measures are taken against a useless physical martyrdom — the atrocious agony of burning. Her mind is as free and clear as ever, and even more so. Firmly believing in the promises of a future life, her whole mind is absorbed in the contemplation of the approaching bliss — the beatitude of ‘freedom,’ which she is about to attain. She generally dies with the smile of heavenly rapture on her countenance; and if some one is to suffer at the hour of retribution, it is not the earnest devotee of her faith, but the crafty Brâhmanas who know well enough that no such ferocious rite was ever prescribed.<sup>989</sup> As to the victim, after having been consumed, she becomes a *saint* — transcendent purity — and is canonized after death.

Egypt is the birthplace and the cradle of chemistry. Kenrick<sup>990</sup> shows the root of the word to be *chemi* or *chem*, which was the name of the country (*Psalms*, cv, 27). The chemistry of colors seems to have been thoroughly well known in that country. Facts are facts. Where among our painters are we to search for the artist who can decorate our walls with imperishable colors? Ages after our pygmy buildings shall have crumbled into dust, and the cities enclosing them shall themselves have become shapeless heaps of brick and mortar, with forgotten names — long after that will the halls of Karnak and Luxor (El-Uxor) be still standing; and the gorgeous mural paintings of the latter will doubtless be as bright and vivid 4000 years hence as they were 4000 years ago, and are today. “Embalming and fresco-painting,” says our author, “was not a chance discovery with the Egyptians, but brought out from definitions and maxims like any induction of Faraday.”

Our modern Italians boast of their Etruscan vases and paintings; the

988. Paulin de St.-Barthélémi: *Voyage aux Indes Orientales*, I, p. 358.

989. Max Müller, Professor Wilson, and H. J. Bushby, with several other Sanskrit students, prove that “Oriental scholars, both native and European, have shown that the rite of widow-burning was not only unsanctioned, but imperatively forbidden, by the earliest and most authoritative Hindu Scriptures” (Bushby: *Widow-burning*, p. 21). See Max Müller’s lecture on ‘Comparative Mythology.’ “Professor Wilson,” says Max Müller, “was the first to point out the falsification of the text and the change of *ponit agne* into *ponit agnē* (womb of fire). . . . According to the hymns of the *Rig-Veda*, and the Vaidic ceremonial contained in the *Grihya-Sûtras*, the wife accompanies the corpse of the husband to the funeral pile, but she is there addressed with a verse taken from the *Rig-Veda*, and ordered to leave her husband, and to return to the world of the living” (*Chips*, etc., II, p. 35).

990. *Ancient Egypt*, I, p. 215.

decorative borders found on Greek vases provoke the admiration of the lovers of antiquity, and are ascribed to the Greeks, while in fact "they were but copies from the Egyptian vases" (Kenrick). Their figures can be found any day on the walls of a tomb of the age of *Amenhetep I*, a period at which Greece was not even in existence.

Where, in our age, can we point to anything comparable to the rock-temples of Abu Simbel in Lower Nubia? There may be seen sitting figures seventy feet high, carved out of the living rock. The torso of the statue of Rameses II, at Thebes, measures sixty feet around the shoulders, and elsewhere in proportion. Beside such titanic sculpture our own seems that of pygmies. Iron was known to the Egyptians at least long before the construction of the first pyramid, which is over 20,000 years ago, according to Bunsen. The proof of this had remained hidden for many thousands of years in the pyramid of Cheops, until *Colonel Howard Vyse* found it in the shape of a piece of iron, in one of the joints, where it had evidently been placed at the time this pyramid was first built. Egyptologists adduce many indications that the ancients were perfectly well acquainted with metallurgy in prehistoric times. "To this day we can find at Sinai large heaps of scoriae, produced by smelting."<sup>991</sup> Metallurgy and chemistry, as practised in those days, were known as *alchemy*, and were at the bottom of prehistoric magic. Moreover, Moses proved his knowledge of alchemical chemistry by pulverizing the golden calf and strewing the powder upon the water.

If now we turn to navigation, we will find ourselves able to prove, on good authorities, that *Nekau II* fitted out a fleet on the Red Sea and despatched it for exploration. The fleet was absent for over two years and instead of returning through the Straits of Babelmandeb, as was wont, sailed back through the Straits of Gibraltar. Herodotus was by no means ready to concede to the Egyptians a maritime achievement so vast as this. They had, he says, been spreading the report that "returning homewards, they had the sun on their right hands; a thing which to me is incredible."<sup>992</sup> "And yet," continues the author of the heretofore-mentioned article, "this incredible assertion is now proved *incontestable*, as may well be understood by any one who had doubled the Cape of Good Hope."<sup>992a</sup> Thus it is proved that the most ancient of these people performed a feat which was attributed to Columbus many ages later. "They say they anchored twice on their way; sowed corn, reaped it and, sailing away, steered in triumph through the Pillars of Hercules and eastward along the Mediterranean. There was a people," he adds,

991. Hence the story that Moses fabricated there the serpent or cobra of brass which the Israelites worshiped till the reign of Hezekiah.

992. Herodotus: IV, § 42.

992a. *Blackwood's Edinburgh Magazine*; vide 935a.

"much more deserving of the term '*veteres*' than the Romans and Greeks. The Greeks, young in their knowledge, sounded a trumpet before them and called upon all the world to admire their ability. Old Egypt, grown gray in her wisdom, was so secure of her acquirements that she did not invite admiration, and cared no more for the opinion of the flippant Greek than we do today for that of a Fiji islander."

"O Solon, Solon," said the oldest Egyptian priest to that sage, "You Greeks are ever childish, having no ancient opinion, no discipline of any long standing!" And very much surprised, indeed, was the great Solon, when he was told by the priests of Egypt that so many gods and goddeases of the Grecian Pantheon were but the disguised gods of Egypt. Truly spoke Zonaras: "All these things came to us from Chaldaea to Egypt; and were thence derived by the Greeks."

Sir David Brewster gives a glowing description of several automata; and the eighteenth century takes pride in that masterpiece of mechanical art, the 'flute-player of Vaucanson.' The little we can glean of positive information on that subject, from ancient writers, warrants the belief that the learned mechanicians in the days of Archimedes, and some of them far anterior to the great Syracusan, were in no wise more ignorant or less ingenious than our modern inventors. Archytas, a native of Tarentum, in Italy, the instructor of Plato, a philosopher distinguished for his mathematical achievements and wonderful discoveries in practical mechanics, constructed a wooden dove. It must have been an extraordinarily ingenious mechanism, as it flew, fluttered its wings, and sustained itself for a considerable time in the air. This skilful man, who lived 400 years B. C., invented, besides the wooden dove, the screw, the crane, and various hydraulic machines.<sup>993</sup>

Egypt pressed her own grapes and made wine. Nothing remarkable in that, so far, but she brewed her own beer, and in great quantity — our Egyptologist goes on to say. The Ebers manuscript proves now, beyond doubt, that the Egyptians used beer 2000 years B. C. Their beer must have been excellent — like everything they made. Glass was manufactured in all its varieties. In many of the Egyptian sculptures we find scenes of glass-blowing and bottles; occasionally, during archaeological researches, glasses and glassware are found, and very beautiful specimens they are. Sir Gardner Wilkinson says that the Egyptians cut, ground, and engraved glass, and possessed the art of introducing gold between the two surfaces of the substance. With glass they imitated pearls, emeralds, and all the precious stones to great perfection.<sup>994</sup>

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993. Aulus Gellius: *Noctes Atticae*, X, xiii.  
994. *Manners and Customs of Ant. Egyp.*, ch. ix.

Likewise, the most ancient Egyptians cultivated the musical arts, and well understood the effect of musical harmony and its influence on the human spirit. We can find on the oldest sculptures and carvings scenes in which musicians are represented playing on various instruments. Music was used in the Healing Department of the temples for the cure of nervous disorders. We discover on many monuments men playing in bands in concert; the leader beating time by clapping his hands. Thus far we can prove that they understood the laws of harmony. They had their sacred, domestic, and military music. The lyre, harp, and flute were used for sacred concerts; for festive occasions, they had the guitar, the single and double pipes, and castanets; for troops, and during military service, they had trumpets, tambourines, drums, and cymbals. Various kinds of harps were invented by them, such as the lyre, *sambuc*, *ashur*; some of these had upward of twenty strings. The superiority of the Egyptian lyre over the Grecian is an admitted fact. The material out of which such instruments were made was often of very costly and rare wood, beautifully carved; they imported it sometimes from very distant countries; some were painted, inlaid with mother-of-pearl, and ornamented with colored leather. They used catgut for strings as we do. Pythagoras learned music in Egypt and made a regular science of it in Italy. But the Egyptians were generally considered in antiquity as the best music-teachers in Greece. They understood thoroughly well how to extract harmonious sounds out of an instrument by adding strings to it, as well as the multiplication of notes by shortening the strings upon its neck; which knowledge shows a great progress in the musical art.<sup>994a</sup> Speaking of harps, in a tomb at Thebes, Bruce remarks that, "they overturn all the accounts hitherto given of the earliest state of music and musical instruments in the East, and are altogether, in their form, ornaments and compass, an incontestable proof, *stronger than a thousand Greek quotations*, that geometry, drawing, mechanics, and music were at the greatest perfection when these instruments were made; and that the period from which we date the invention of these arts was only *the beginning of the era of their restoration*."

On the walls of the palace of *Amenhetep II*, at Thebes, the king is represented as playing chess with the queen. This monarch reigned long before the Trojan war. In India the game is known to have been played at least 5000 years ago.

As to their knowledge in medicine, now that one of the lost *Books of Hermes* has been found and translated by Ebers, the Egyptians can speak for themselves. That they understood about the circulation of the blood appears certain from the *healing manipulations* of the priests, who knew

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994a. Cf. *Blackwood's Edinburgh Magazine*; vide 935a.

how to draw blood downward, stop its circulation for a while, etc. A more careful study of their *bas-reliefs*, representing scenes taking place in the healing-hall of various temples, will easily demonstrate it. They had their dentists and oculists, and no doctor was allowed to practise more than one specialty; which certainly warrants the belief that they lost fewer patients in those days than our physicians do now. It is also asserted by some authorities that the Egyptians were the first people in the world who introduced trial by jury; although we doubt this ourselves.

But the Egyptians were not the only people of remote epochs whose achievements place them in so commanding a position before the view of posterity. Besides others whose history is at present shut in behind the mists of antiquity — such as the prehistoric races of the two Americas, of Crete, of the Troad, of the Lacustrians, of the submerged continent of the fabled Atlantis, now classed with myths — the deeds of the Phoenicians stamp them with almost the character of demi-gods.

The writer in the *National Quarterly Review*, previously quoted, says that the Phoenicians were the earliest navigators of the world, founded most of the colonies of the Mediterranean, and voyaged to whatever other regions were inhabited. They visited the Arctic regions, whence they brought accounts of eternal days without a night, which Homer has preserved for us in the *Odyssey*. From the British Isles they imported tin into Africa, and Spain was a favorite site for their colonies. The description of Charybdis so completely answers to the maelstrom that, as this writer says: "It is difficult to imagine it to have had any other prototype." Their explorations, it seems, extended in every direction, their sails whitening the Indian Ocean, as well as the Norwegian fiords. Different writers have accorded to them the settlement of remote localities; while the entire southern coast of the Mediterranean was occupied by their cities. A large portion of the African territory is asserted to have been peopled by the races expelled by Joshua and the children of Israel. At the time when Procopius wrote, columns stood in Mauritania Tingitana, which bore the inscription, in Phoenician characters, "We are those who fled before the brigand Joshua, the son of Nun or Navè."<sup>995</sup>

Some suppose these hardy navigators of Arctic and Antarctic waters to have been the progenitors of the races which built the temples and palaces of Palenque and Uxmal, of Copán and Arica.<sup>996</sup> Brasseur de Bourbourg gives us much information about the manners and customs, architecture and arts, and especially of the magic and magicians, of the ancient Mexicans. He tells us that Votan, their fabulous hero and the

995. Procopius: *De bello vandalico*.

996. Such is not our opinion. They were probably built by the Atlanteans.

greatest of their magicians, returning from a long voyage, visited King Solomon at the time of the building of the temple. This Votan appears to be identical with the dreaded Quetzalcouatl who appears in all the Mexican legends; and curiously enough these legends — insomuch as they relate to the voyages and exploits of the Hittim — bear a striking resemblance to the Hebrew *Bible* accounts of the Hivites, the descendants of Heth, son of Chanaan. The record tells us that Votan "furnished to Solomon the most valuable particulars as to the men, animals, and plants, the gold and precious woods of the Occident," but refused point-blank to afford any clew to the route he sailed, or to the manner of reaching the mysterious continent. Solomon himself gives an account of this interview in his *History of the Wonders of the Universe*, the chief Votan figuring under the allegory of the *Navigating Serpent*.<sup>997</sup> Stephens, indulging in the anticipation "that a key surer than that of the Rosetta-stone will be discovered," by which the American hieroglyphs may be read,<sup>998</sup> says that the descendants of the Caciques and the Aztec subjects are believed to survive still in the inaccessible fastnesses of the Cordilleras — "wildernesses, which have never yet been penetrated by a white man, . . . living as their fathers did, erecting the same buildings . . . with ornaments of sculpture and plastered; large courts, and lofty towers with high ranges of steps, and still carving on tablets of stone the same mysterious hieroglyphics." He adds, "I turn to that vast and unknown region, untraversed by a single road, wherein fancy pictures that mysterious city seen from the topmost range of the Cordilleras of unconquered, unvisited, and unsought aboriginal inhabitants."

Apart from the fact that this mysterious city has been seen from a great distance by daring travelers, there is no intrinsic improbability of its existence, for who can tell what became of the primitive people who fled before the rapacious brigands of Cortez and Pizarro? Dr. Tschudi, in his work on Peru,<sup>999</sup> tells us of an Indian legend that a train of 10,000 llamas, laden with gold to complete the unfortunate Inca's ransom, was arrested in the Andes by the tidings of his death, and the enormous treasure was so effectually concealed that not a trace of it has ever been found. He, as well as Prescott and other writers, informs us that the Indians to this day preserve their ancient traditions and sacerdotal caste, and obey implicitly the orders of rulers chosen among themselves, while at the same time nominally Catholics and actually subject to the Peruvian authorities. Magical ceremonies practised by their forefathers still prevail among them, and magical phenomena occur. So

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997. Brasseur de Bourbourg: *Cartas . . . á la Historia Primitiva de la América Setentrional*, p. 55, note 34. 998. *Incidents of Travel in Central America, Chiapas, and Yucatan*, ch. xlii: New York, 1841. 999. *Antigüedades peruanas*: 1851.

persistent are they in their loyalty to the past, that it seems impossible but that they should be in relations with some central source of authority which constantly supports and strengthens their faith, keeping it alive. May it not be that the sources of this undying faith lie in this mysterious city, with which they are in secret communication? Or must we think that all of the above is again but a 'curious coincidence'?

The story of this mysterious city was told to Stephens by a Spanish Padre, in 1838-9. The priest swore to him that he had seen it with his own eyes, and gave Stephens the following details, which the traveler firmly believed to be true. "The Padre of the little village near the ruins of Santa Cruz del Quiché had heard of the unknown city at the village of Chajul. . . . He was then young, and climbed with much labor to the naked summit of the topmost ridge of the sierra of the Cordillera. When arrived at a height of ten or twelve thousand feet, he looked over an immense plain extending to Yucatan and the Gulf of Mexico, and saw, at a great distance, a large city spread over a great space, and with turrets white and glittering in the sun. Tradition says that no white man has ever reached this city; that the inhabitants speak the Maya language, know that strangers have conquered their whole land, and murder any white man who attempts to enter their territory. . . . They have no coin; no horses, cattle, mules, or other domestic animals except fowls; and the cocks they keep underground to prevent their crowing being heard" (ch. xxvii).

Nearly the same was given us personally about twenty years ago by an old native priest whom we met in Peru, and with whom we happened to have business relations. He had passed all his life vainly trying to conceal his hatred toward the conquerors — "brigands," he termed them; and, as he confessed, kept friends with them and the Catholic religion for the sake of his people, but he was as truly a sun-worshiper in his heart as ever he was. He had traveled in his capacity of a *converted* native missionary, and had been at Santa Cruz and, as he solemnly affirmed, had been also to see some of his people by a "subterranean passage" leading into the mysterious city. We believe his account; for a man who is about to die will rarely stop to invent idle stories; and this one we have found corroborated in Stephen's *Travels*. Besides, we know of two other cities utterly unknown to European travelers; not that the inhabitants particularly desire to hide themselves; for people from Buddhistic countries come occasionally to visit them. But their towns are not set down on the European or Asiatic maps; and, on account of the too zealous and enterprising Christian missionaries, and perhaps for more mysterious reasons of their own, the few natives of other countries who are aware of the existence of these two cities never mention them.

Nature has provided strange nooks and hiding-places for her favorites; and unfortunately it is but far away from so-called civilized countries that man is free to worship the Deity in the way that his fathers did.

Even the erudite and sober Max Müller is somehow unable to get rid of *coincidences*. To him they come in the shape of the most unexpected discoveries. These Mexicans, for instance, whose obscure origin, according to the laws of probability, has no connexion with the Aryans of India, nevertheless, like the Hindûs, "represent an eclipse of the moon as the moon being devoured by a dragon."<sup>1000</sup> And though Professor Müller admits that a historical intercourse between the two people was suspected by Alexander von Humboldt, and he himself considers it possible, still the occurrence of such a fact, he adds, "need not be the result of any historical intercourse." As we have stated above, the origin of the aborigines of America is a very vexed question for those interested in tracing out the affiliation and migrations of peoples. Notwithstanding the labor of Brasseur de Bourbourg and his elaborate translation of the famous *Popol Vuh*, after weighing its contents the antiquarian remains as much in the dark as ever. We have read the *Popol Vuh* in its original translation<sup>1001</sup> and the review of the same by Max Müller, and out of the former find shining a light of such brightness, that it is no wonder that the matter-of-fact, skeptical scientists should be blinded by it. But so far as an author can be judged by his writings, Professor Max Müller is no unfair skeptic; and moreover very little of importance escapes his attention. How is it then that a man of such immense and rare erudition, accustomed as he is to embrace at one eagle glance the traditions, religious customs, and superstitions of a people, detecting the slightest similarity and taking in the smallest details, failed to give any importance to or perhaps even suspect what the humble author of the present volume, who has neither scientific training nor erudition to any extent, apprehended at first view? Fallacious and unwarranted as this remark may seem to many, it appears to us that science loses more than she gains by neglecting the ancient and even medieval esoteric literature, or rather what remains of it. To one who devotes himself to such study many a coincidence is transformed into a natural result of demonstrable antecedent causes. We think we can see how it is that Professor Müller confesses that "now and then . . . one imagines one sees certain periods and landmarks, but in the next page all is chaos again."<sup>1002</sup> May it not be barely possible that this chaos is intensified by the fact that most of the

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1000. Max Müller: *Chips from a German Workshop*, II, p. 269.

1001. Brasseur de Bourbourg: *Popol Vuh. Le livre sacré et les mythes de l'antiquité américaine*: Paris, 1861.

1002. Max Müller: 'Popol Vuh,' in *Chips, etc.*, I, p. 327.

scientists, directing the whole of their attention to history, skip that which they treat as "vague, contradictory, miraculous, absurd"? Notwithstanding the feeling that there was "a groundwork of noble conceptions which has been covered and distorted by an aftergrowth of fantastic nonsense," Professor Müller cannot help comparing this nonsense to the tales of the *Arabian Nights*.

Far be from us the ridiculous pretension of criticising a scientist so worthy of admiration for his learning as Max Müller. But we cannot help saying that even among the fantastic nonsense of the *Arabian Nights' Entertainments* anything would be worthy of attention, if it should help toward the evolving of some historical truth. Homer's *Odyssey* surpasses in fantastic nonsense all the tales of the *Arabian Nights* combined; and notwithstanding that, many of his myths are now proved to be something else besides the creation of the old poet's fancy. The Laestrygonians, who devoured the companions of Ulysses, are traced to the huge cannibal<sup>1003</sup> race, said in primitive days to have inhabited the caves of Norway. Geology verified through her discoveries some of the assertions of Homer, supposed for so many ages to have been but poetical hallucinations. The perpetual daylight enjoyed by this race of Laestrygonians indicates that they were inhabitants of the North Cape, where, during the whole summer, there is perpetual daylight. The Norwegian fiords are perfectly described by Homer in his *Odyssey*, X, 110; and the gigantic stature of the Laestrygonians is demonstrated by human bones of unusual size found in caves situated near this region, and which the geologists suppose to have belonged to a race extinct long before the Aryan immigration. Charybdis, as we have seen, has been recognised in the maelstrom; and the Wandering Rocks,<sup>1004</sup> in the enormous icebergs of the Arctic seas.

If the consecutive attempts at the creation of man, described in the Quiche Cosmogony,<sup>1005</sup> suggest no comparison with some Apocrypha, with the Jewish sacred books, and the kabalistic theories of creation, it is indeed strange. Even the *Book of Jasher*, condemned as a gross forgery of the twelfth century, may furnish more than one clew to trace a relation between the population of Ur of the Kasdeans, where Magism flourished before the days of Abraham, and that of Central and North America. The divine beings, "brought down to the level of human nature," perform no feats or tricks more strange or incredible than the miraculous performances of Moses and of Pharaoh's magicians, while many of these are exactly similar in their nature. And when, moreover, in addition to this latter fact, we find so great a resemblance between certain kabalistic terms common to both hemispheres, there must be some-

1003. Why not to the sacrifices of men in ancient worship?

1004. *Odyssey*, XII, 71.

1005. *Popol Vuh*, part I, ch. ii.

thing else than mere accident to account for the circumstance. Many of such feats have clearly a common parentage. The story of the two brothers of Central America, who, before starting on their journey to Xibalba, "plant each a cane in the middle of their grandmother's house, that she may know by its flourishing or withering whether they are alive or dead,"<sup>1006</sup> finds its analogy in the beliefs of many other countries. In the *Popular Tales and Traditions*, by Sacharoff (Russia), one can find a similar narrative, and trace this belief in various other legends. And yet these fairy-tales were current in Russia many centuries before America was discovered.

In recognising in the gods of Stonehenge the divinities of Delphos and Babylon, one need feel little surprise. Bel and the Dragon, Apollo and Python, Osiris and Typhon, are all one under many names, and have traveled far and wide. The Both-al of Ireland points directly to its first parent, the Betylos of the Greeks and the Beth-el of Chanaan. "History," says H. de la Villemarque, "which took no notes at those distant ages, can plead ignorance, but the science of languages affirms. Philology, with a daily-increasing probability, has again linked together the chain hardly broken between the Orient and the Occident."<sup>1007</sup>

No more remarkable is the discovery of a like resemblance between the Oriental myths and ancient Russian tales and traditions, for it is entirely natural to look for a similarity between the beliefs of the Semitic and Aryan families. But when we discover an almost perfect identity between the character of Zarevna Militrissa, with a *moon* in her forehead, who is in constant danger of being devoured by *Zmeij Gorenetch* (the Serpent or Dragon), who plays such a prominent part in all popular Russian tales, and similar characters in the Mexican legends — extending to the minutest details — we may well pause and ask ourselves whether there be not here more than a simple coincidence.

This tradition of the Dragon and the Sun — occasionally replaced by the Moon — has awakened echoes in the remotest parts of the world. It may be accounted for with perfect readiness by the once universal heliolatrous religion. There was a time when Asia, Europe, Africa, and America were covered with the temples sacred to the sun and the dragons. The priests assumed the names of their deities, and thus the tradition of these spread like a net-work all over the globe: "Bel and the Dragon being uniformly coupled together, and the priest of the Ophite religion as uniformly assuming the name of his god."<sup>1008</sup> But still, "if the original conception is natural and intelligible . . . and its oc-

1006. Max Müller: *Chips, etc.*, II, p. 268; see *Popol Vuh*, II, vii (p. 140).

1007. Art. 'Poésie des cloîtres celtiques,' in *Correspondant*, 1863, LX, p. 570.

1008. Antiquaries of London, *Archæologia*, XXV, p. 220.

currence need not be the result of any historical intercourse," as Professor Müller tells us, the details are so strikingly similar that we cannot feel satisfied that the riddle is entirely solved. The origin of this universal symbolical worship being concealed in the night of time, we should have far more chance to arrive at the truth by tracing these traditions to their very source. And where is this source? Kircher places the origin of the Ophite and heliolatrous worship, of the shape of conical monuments and the obelisks, with the Egyptian Hermes Trismegistus.<sup>1009</sup> Where, then, except in Hermetic books, are we to seek for the desired information? Is it likely that modern authors can know more or as much of ancient myths and cults as the men who taught them to their contemporaries? Clearly two things are necessary: first, to find the missing *Books of Hermes*; and second, the key by which to understand them, for reading is not sufficient. Failing in this, our savants are abandoned to unfruitful speculations, as for a like reason geographers waste their energies in a vain quest of the sources of the Nile. Truly the land of Egypt is another abode of mystery!

Without stopping to discuss whether Hermes was the "Prince of post-diluvian magic," as Des Mousseaux calls him,<sup>1010</sup> or of antediluvian, which is much more likely, one thing is certain: The authenticity, reliability, and usefulness of the *Books of Hermes* — or rather of what remains of the forty-two works attributed to the Egyptian magician — are fully recognised by Champollion, junior, and corroborated by Champollion-Figeac, who mentions it. Now, if by carefully looking over the kabalistical works, which are all derived from that universal storehouse of esoteric knowledge, we find the fac-similes of many so-called miracles wrought by magical art equally reproduced by the Quichés; and if even in the fragments left of the original *Popol Vuh* there is sufficient evidence that the religious customs of the Mexicans, Peruvians, and other American races are nearly identical with those of the ancient Phoenicians, Babylonians, and Egyptians; and if, moreover, we discover that many of their religious terms have etymologically the same origin, how are we to avoid believing that these races are the descendants of those whose forefathers "fled before the brigand, Joshua, the son of Nun"? <sup>1011</sup> Núñez de la Vega says that Nin, or Imos, of the Tzendales, was the Ninus of the Babylonians.<sup>1012</sup>

It is possible that, so far, this may be a coincidence; as the identification of one with the other rests but upon a poor argument. "But it is known," adds de Bourbourg, "that this prince, and according to

1009. *Archæologia*, XXV, p. 292: London.

1010. *Les hauts phén. de la magie*, p. 58.

1011. Procopius: *De bello sandalico*.

1012. Brasseur de Bourbourg: *Cartas, etc.*, IV, p. 52; Núñez de la Vega: *Constituciones Diocesanas de Chiapa*, Preambulo, § 33.

others, his father, Bel, or Baal, received, like the Nin of the Tzendales, the homages of his subjects under the shape of a serpent. The latter assertion, besides being fantastic, is nowhere corroborated in the Babylonian records. It is very true that the Phoenicians represented the sun under the image of a dragon; but so did all the other people who symbolized their sun-gods. Belus, the first king of the Assyrian dynasty was, according to Castor, and to Eusebius who quotes him, deified, *i. e.*, he was ranked among the gods "after his death" only. Thus neither he nor his son, Ninus, or Nin, could have received their subjects under the shape of a serpent, whatever the Tzendales did. Bel, according to Christians, is Baal; and Baal is the Devil, since the Bible prophets began so designating every deity of their neighbors; therefore Belus, Ninus, and the Mexican Nin are serpents and devils; and, as the Devil, or father of evil, is one under many forms, therefore, under whatever name the serpent appears, it is the Devil. Strange logic! Why not say that Ninus the Assyrian, represented as husband and victim of the ambitious Semiramis, was high priest as well as king of his country? that as such he wore on his tiara the sacred emblems of the dragon and the sun? Moreover, as the priest generally assumed the name of his god, Ninus was said to receive his subject as the representative of this serpent-god. The idea is pre-eminently Roman Catholic, and amounts to very little, as all their inventions do. If Nufiez de la Vega was so anxious to establish an affiliation between the Mexicans and the biblical sun- and serpent-worshipers, why did he not show another and a better similarity between them without tracing in the Ninevites and the Tzendales the hoof and horns of the Christian Devil?

And to begin with, he might have pointed to the *History* of Fuentes y Guzmán, of the kingdom of Guatemala, and to the *Manuscript* of Don Juan Torres, the son of the last king of the Quichés. This document, which is said to have been in the possession of the lieutenant-general appointed by Pedro de Alvarado, states that the Toltecas themselves descended from the house of Israel, who were released by Moses, and who, after crossing the Red Sea, fell into idolatry. After that, having separated themselves from their companions, and under the guidance of a chief named Tanub, they set out wandering, and from one continent to another they came to a place named the Seven Caverns, in the Kingdom of Mexico, where they founded the famous town of Tula, etc.<sup>1013</sup>

If this statement has never obtained more credit than it has, it is simply due to the fact that it passed through the hands of Father Francis Vásquez, historian of the Order of San Francis,<sup>1014</sup> and this circumstance,

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1013. See Juarros: *Compendio de la Historia de Guatemala*, part II, ch. i.

1014. *Crónica de la provincia de Guatemala*: Guatemala, 1714.

to use the expression employed by Des Mousseaux in connexion with the work of the poor, unfrocked Abbé Huc, "is not calculated to strengthen our confidence." But there is another point as important, if not more so, as it seems to have escaped falsification by the zealous Catholic padres, and rests chiefly on Indian tradition. A famous Toltecan king, whose name is mixed up in the weird legends of Utatlán, the ruined capital of the great Indian kingdom, bore the biblical appellation of Balam Acán;<sup>1015</sup> the first name being pre-eminently Chaldaean, and reminding one immediately of Balaam and his human-voiced ass. Besides the statement of Lord Kingsborough,<sup>1016</sup> who found such a striking similarity between the language of the Aztecs (the mother tongue) and Hebrew, many of the figures on the bas-reliefs of Palenque and the idols in *terra cotta* exhumed in Santa Cruz del Quiché have on their heads bandelets with a square protuberance on them, in front of the forehead, very similar to the phylacteries worn by the Hebrew Pharisees of old while at prayers, and even by devotees of the present day, particularly the Jews of Poland and Russia. But as this may be but a fancy of ours, after all, we will not insist on the details.

Upon the testimony of the ancients, corroborated by modern discoveries, we know that there were numerous catacombs in Egypt and Chaldaea, some of them of very vast extent. The most renowned of them were the subterranean crypts of Thebes and Memphis. The former, beginning on the western side of the Nile, extended toward the Libyan desert, and were known as the *Serpent's* catacombs, or passages. It was there that were performed the sacred mysteries of the *kuklos anagkes*, the 'Unavoidable Cycle,' more generally known as the 'circle of necessity'; the inexorable doom imposed upon every soul after the bodily death, and when it had been judged in the Amentian region.

In de Bourbourg's book, Votan, the Mexican demi-god, in narrating his expedition, describes a subterranean passage, which ran underground and terminated at the root of the heavens, adding that this passage was a snake's hole, "*un agujero de culebra*"; and that he was admitted to it because he was himself "a son of the snakes," or a serpent.<sup>1017</sup>

This is, indeed, very suggestive; for his description of the *snake's hole* is that of the ancient Egyptian crypt, as above mentioned. The hierophants, moreover, of Egypt, as of Babylon, generally styled themselves the 'Sons of the Serpent-god,' or 'Sons of the Dragon'; not because — as Des Mousseaux would have his readers believe — they were the progeny of Satan-incubus, the old serpent of Eden, but because in the

1015. See Fuentes y Guzmán: *Historia de Guatemala*, II, 170.

1015a. *The Antiquities of Mexico*: London, 1848.

1016. *Cartas, etc.*, IV, p. 56; *Popol Vuh*, Introduction, p. lxxxix.

Mysteries the serpent was the symbol of WISDOM and immortality. "The Assyrian priest bore the name of his god," says Movers.<sup>1017</sup> The Druids of the Celto-Britannic regions also called themselves snakes. "I am a Druid, I am a Serpent!" they exclaimed," says Taliesin.<sup>1017a</sup> The Egyptian Karnak is twin-brother to the Carnac of Brittany, the latter Carnac meaning the serpent's mount. The Dracontia once covered the surface of the globe, and these temples were sacred to the dragon, only because it was the symbol of the sun, which, in its turn, was the symbol of the highest god — the Phoenician Elon or Elion, whom Abraham recognised as El Elion.<sup>1018</sup> Besides bearing the surname of serpents, the Druids were called the 'builders,' the 'architects'; for the immense grandeur of their temples and monuments was such, that even now the ruined remains of them "frighten the mathematical calculations of our modern engineers."<sup>1019</sup>

De Bourbourg hints that the chiefs of the name of Votan, the Quetzalcohuatl, or serpent deity of the Mexicans, are the descendants of Ham and Canaan. "I am Hivim," they say. "Being a Hivim, I am of the great race of the Dragon (snake). I am a snake myself, for I am a Hivim."<sup>1020</sup> And Des Mousseaux, rejoicing because he believes himself fairly on the serpent's, or rather Devil's, trail, hurries to explain: "According to the most learned commentators of our sacred books, the Chivim or Hivim, or *Hevites*, descend from Heth, son of Canaan, . . . son of Ham," *the accursed!*<sup>1021</sup>

But modern research has demonstrated, on unimpeachable evidence, that the whole genealogical table of the tenth chapter of *Genesis* refers to imaginary heroes, and that the closing verses of the ninth are little better than a bit of Chaldaean allegory of Xisuthrus and the mythical flood, compiled and arranged to fit the Noachian frame. But suppose the descendants of these Canaanites, 'the accursed,' were to resent for once the unmerited outrage? It would be an easy matter for them to reverse the tables, and answer this fling, based on a *fable*, by a *fact* proved by archaeologists and symbologists — namely, that Seth, Adam's third son, and the forefather of all Israel, the ancestor of Noah, and the progenitor of the 'chosen people,' is but Hermes, the god of wisdom, called also Thoth, Tat, Seth, Set, and *Sat-an*; and that he was, furthermore, when viewed under his bad aspect, Typhon, the Egyptian Satan, who was also *Set*. For the Jewish people, whose well-educated men,

1017. *Die Phönizier*, I, 70. 1017a. *Buarth Beirdd — the Catterpon of the Bards*. See 'Book of Taliesin' in W. F. Skene's *The Four Ancient Books of Wales*: 1868.

1018. Cory: *Anc. Frag.*, pp. 9, 17 (Eus.: *Praep. ev.*, I, 2). *Gen. xiv.*

1019. *Archaeological Society of the Antiquaries of London*, XXV, p. 220.

1020. *Cartas, etc.*, p. 51, sq.

1021. *Les hautes phén. de la magie*, p. 51.

like Philo, or Josephus the historian, regard the books of Moses as an allegory, such a discovery amounts to but little. But for Christians, who, like Des Mousseaux, very unwisely accept the *Bible* narratives as literal history, the case stands very differently.

As far as affiliation goes, we agree with this pious writer; and we feel every day as certain that some of the peoples of Central America will be traced back to the Phoenicians and the Mosaic Israelites, as we do that the latter will be proved to have as persistently stuck to the same idolatry — if idolatry there is — of the sun and serpent-worship, as the Mexicans. There is evidence — biblical evidence — that two of Jacob's sons, Levi and Dan, as well as Judah, married Canaanite women, and followed the worship of their wives. Of course, every Christian will protest, but the proof may be found even in the translated *Bible*, pruned as it now stands. The dying Jacob thus describes his sons: "Dan," says he, "shall be a *serpent* by the way, an *adder* in the path, that biteth the horse-heels, so that his rider shall fall backward. . . . I have waited for thy salvation, O Lord!" Of Simeon and Levi, the patriarch (or Israel) remarks that they ". . . are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into *their secret*; unto *their assembly*."<sup>1022</sup> Now, in the original, the words "*their secret*," read — *their Sôd*.<sup>1023</sup> And *Sôd* was the name for the great Mysteries of Baal, Adonis and Bacchus, who were all sun-gods and had serpents for symbols. The kabalists explain the allegory of the fiery serpents by saying that this was the name given to the tribe of Levi, to all the *Levites* in short, and that Moses was the chief of the *Sodales*.<sup>1024</sup> And here is the moment to prove our statements.

Moses is mentioned by several old historians as an Egyptian priest; Manetho says he was a hierophant of Hieropolis, and a priest of the sun-god Osiris, and that his name was Osarsiph. Those moderns who accept it as a fact that he "was learned in *all* the wisdom" of the Egyptians must also submit to the right interpretation of the word wisdom, which was throughout the world known as a synonym of initiation into the secret mysteries of the *Magi*. Did the idea never strike the

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1022. *Genesis*, xl ix.

1023. Dunlap explains the word '*Sôd*,' as *Arcanum*, religious mystery, on the authority of Schindler's *Pentaglotton*. "The *secret* of the Lord is with them that fear Him," says *Psalms*, xxv, 14. This is a mistranslation of the Christians, for it ought to read "*Sôd* Iahob (the mysteries of Iahob) are for those who fear Him" (Dunlap; *Sôd: The Mysteries of Adoni*, Introd., p. xi). "Al [El] is terrible in the great *Sôd* of the *Kedeshim* (the priests, the holy, the *initiated*), *Psalms*, lxxxix, 8." (*Ibid.*)

1024. "The members of the *priest-colleges* were called *Sodales*," says Freund's *Latin Lexicon* (iv, 448). "SODALITIES were constituted in the Idaean Mysteries of the MIGHTY MORTALS," writes Cicero (*On Old Age*, xiii); Dunlap: *Op. cit.*, p. xii.

reader of the *Bible* that an alien born and brought up in a foreign country *could not* and *would not* possibly have been admitted — we will not say to the final initiation, the grandest mystery of all, but even to share the knowledge of the minor priesthood, those who belonged to the *lesser* mysteries? In *Genesis*, xlivi, 32, we read that no Egyptian could seat himself to eat bread with the brothers of Joseph, “for that is an abomination unto the Egyptians.” But that the Egyptians ate “with him (Joseph) by themselves.” The above proves two things: 1, that Joseph, whatever he was in his heart, had, in appearance at least, changed his religion, married the daughter of a priest of the “idolatrous” nation, and become himself an Egyptian; otherwise, the natives would not have eaten bread with him; and 2, that subsequently Moses, if not an Egyptian by birth, became one through being admitted into the priesthood, and thus was a SODALE. As an induction, the narrative of the “brazen serpent” (the Caduceus of Mercury or Asclepius, the son of the sun-god Apollo-Python) becomes logical and natural. We must bear in mind that Pharaoh’s daughter, who saved Moses and adopted him, is called by Josephus *Thermutis*; and the latter, according to Wilkinson, is the name of the *asp* sacred to Isis;<sup>1025</sup> moreover, Moses is said to have descended from the tribe of *Levi*. We will explain the kabalistic ideas as to the books of Moses and the great prophet himself more fully in Volume II.

If Brasseur de Bourbourg and the Chevalier Des Mousseaux had it so much at heart to establish the identity of the Mexicans with the Canaanites, they might have found far better and more weighty proofs than by showing both the ‘accursed’ descendants of Ham. For instance, they might have pointed to the *Nargal*, the Chaldaean and Assyrian chief of the Magi (*Rab-May*) and the *Nagual*, the chief sorcerer of the Mexican Indians. Both derive their names from *Nergal-Sarezer*, the Assyrian god, and both have the same faculties or powers to have an attendant *daemon* with whom they identify themselves completely. The Chaldaean and Assyrian *Nargal* kept his *daemon*, in the shape of some animal considered sacred, inside the temple; the Indian *Nagual* keeps his wherever he can — in the neighboring lake, or wood, or in the house, under the shape of a household animal.<sup>1026</sup>

We find the *Catholic World* newspaper in a recent number bitterly complaining that the old Pagan element of the aboriginal inhabitants of America does not seem to be utterly dead in the United States. Even

1025. See Wilkinson: *Manners and Customs of the Ancient Egyptians*, III, p. 334, 2nd ed.

1026. Cf. Brasseur de Bourbourg: *Nations civilisées du Mexique*, I, 382; II, 137, 564, etc.; and Fuentes y Guzmán: *Hist. de Guatemala*, II, 44-5.

where tribes have been for long years under the care of Christian teachers, heathen rites are practised in secret, and crypto-paganism, or *nagualism*, flourishes now as in the days of Montezuma. It says: "Nagualism and voodoo-worship"—as it calls these two strange sects—"are direct *devil-worship*. A report addressed to the Cortes in 1812, by Don Pedro Baptista Pino, says: 'All the pueblos have their *artufas*—so the natives call subterranean rooms with only a single door, where they assemble to perform their feasts and hold meetings. These are impenetrable temples . . . and the doors are always closed on the Spaniards.'

"'All these pueblos, in spite of the sway which religion has had over them, cannot forget a part of the beliefs which have been transmitted to them, and which they are careful to transmit to their descendants. Hence come the adoration they render the sun and moon, and other heavenly bodies, the respect they entertain for fire, etc.'

"The pueblo chiefs seem to be at the same time priests; they perform various simple rites, by which the power of the sun and of Montezuma is recognised, as well as the power (according to some accounts) of the Great Snake, to whom, by order of Montezuma, they are to look for life. They also officiate in certain ceremonies with which they pray for rain. There are painted representations of the Great Snake, together with that of a misshapen, red-haired man, declared to stand for Montezuma. Of this last there was also, in the year 1845, in the pueblo of Laguna, a rude effigy or idol, intended, apparently, to represent only the head of the deity.'"<sup>1027</sup>

The perfect identity of the rites, ceremonies, traditions, and even the names of the deities, among the Mexicans and ancient Babylonians and Egyptians is a sufficient proof of South America having been peopled by a colony which mysteriously found its way across the Atlantic. When? at what period? History is silent on that point; but those who consider that there is no tradition, sanctified by ages, without a certain sediment of truth at the bottom of it, believe in the *Atlantis-legends*. There are, scattered throughout the world, a handful of thoughtful and solitary students, who pass their lives in obscurity, far from the rumors of the world, studying the great problems of the physical and spiritual universes. They have their secret records in which are preserved the fruits of the scholastic labors of the long line of recluses whose successors they are. The knowledge of their early ancestors, the sages of India, Babylonia, Nineveh, and the imperial Thebes; the legends and traditions commented upon by the masters of Solon, Pythagoras, and Plato in the marble halls of Heliopolis and Sais; traditions which, in their days,

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1027. *Catholic World*, N. Y., January, 1877: Article 'Nagualism, Voodooism, etc.'

already seemed hardly to glimmer from behind the foggy curtain of the past; — all this, and much more, is recorded on indestructible parchment, and passed with jealous care from one adept to another. These men believe the story of the Atlantis to be no fable, but maintain that at different epochs of the past huge islands, and even continents, existed where now there is but a wild waste of waters. In those submerged temples and libraries the archaeologist would find, could he but explore them, the materials for filling all the gaps that now exist in what we imagine is *history*. They say that at a remote epoch a traveler could traverse what is now the Atlantic Ocean, almost the entire distance by land, crossing in boats from one island to another, where narrow straits then existed.

Our suspicion as to the relationship of the cis-Atlantic and trans-Atlantic races is strengthened upon reading about the wonders wrought by Quetzalcohuatl, the Mexican magician. His wand must be closely related to the traditional sapphire-stick of Moses, the stick which bloomed in the garden of Raguel-Jethro, his father-in-law, and upon which was engraved the ineffable name. The legend of "four men" described as the real four ancestors of the human race, "who were neither begotten by the gods, nor born of woman," but whose "creation was a wonder wrought by the Creator," and who were made after three attempts at manufacturing men had failed, equally presents some striking points of similarity with the esoteric explanations of the Hermetists;<sup>1028</sup> it also undeniably recalls the four sons of God of the Egyptian theogony. Moreover, as anyone may infer, the resemblance of this myth to the narrative related in *Genesis*, will be apparent even to a superficial observer. These four ancestors "could reason and speak, their sight was unlimited, and they knew all things at once. When they had rendered thanks to their Creator for their existence, *the gods were frightened*, and they breathed a cloud over the eyes of men that they might see a certain distance only, and not be *like the gods themselves*."<sup>1029</sup> This bears directly upon the sentence in *Genesis*, "Behold, *the man is become as one of us*, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life," etc. Then, again, "While *they were asleep* God gave them wives," etc.

We disclaim the least intention of being so wanting in respect as to suggest ideas to those who are so wise as to need no hint. But we must

1028. In Hesiod: *Works and Days*, Zeus creates his third race of men out of ash-trees. In the *Popol Vuh* (I, iii, pp. 25, 26) we are told the third race of men is created out of the tree *taib*, and women are made from the marrow of a reed which was called *sibak*. This also is a strange coincidence.

1029. *Popol Vuh*, III, ii, pp. 199-205; see also review by Max Müller: *Chips, etc.*, lecture xiv, I, p. 309.

bear in mind that authentic treatises upon ancient magic of the Chaldaean and Egyptian lore are not scattered about in public libraries and at auction sales. That such exist is nevertheless a fact for many students of the arcane philosophy. Is it not of the greatest importance for every antiquarian to be acquainted at least superficially with their contents? "The four ancestors of the race," adds Max Müller, "seem to have had a long life, and when at last they came to die, they disappeared in a mysterious manner, and left to their sons what is called the *Hidden Majesty*, which was never to be opened by human hands. What it was we do not know."<sup>1030</sup>

If there is no relationship between this "hidden majesty" and the hidden glory of the Chaldaean Kabala, which we are told was left behind him by Enoch when he was translated in such a mysterious way, then we must discredit all circumstantial evidence. But is it not barely possible that these "four ancestors" of the Quiché race typify in their esoteric sense the four successive progenitors of men mentioned in *Genesis*, i, ii, and vi? In the first chapter, the first man is bi-sexual—"male and female created he them"—and answers to the hermaphrodite deities of the subsequent mythologies; the second, Adam, made out of "the dust of the ground" and uni-sexual, and answering to the "sons of God" of chapter vi; the third, the giants, or *nephilim*, who are only hinted at in the *Bible*, but fully explained elsewhere; the fourth, the parents of men "whose daughters were fair."

Taking the admitted facts that the Mexicans had their magicians from the remote periods; that the same remark applies to all the ancient religions of the world; that a strong resemblance prevails not only in the forms of their ceremonial worship, but also in the very names used to designate certain magical implements; and finally that all other clews, in accordance with scientific deductions, have failed (some because swallowed up in the bottomless pit of coincidences), why should we not turn to the great authorities upon magic and see whether, under this "after-growth of fantastic nonsense," there may not be a deep substratum of truth? Here we are not willing to be misunderstood. We do not send the scientists to the Kabala and the Hermetic books to study magic, but to the authorities on magic to discover materials for history and science. We have no idea of incurring the wrathful denunciations of the Academicians by an indiscretion like that of poor Des Mousseaux, when he tried to force them to read his demonological *Mémoire* and investigate the Devil.

The *History of Bernal Diaz del Castillo*, a follower of Cortés, gives us some idea of the extraordinary refinement and intelligence of the

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1030. *Chips, etc.*, I, p. 336.

people whom the Spaniards conquered; but the descriptions are too long to be inserted here. Suffice it to say, that the Aztecs appeared in more than one way to have resembled the ancient Egyptians in civilization and refinement. Among both peoples magic or the arcane natural philosophy was cultivated to the highest degree. Add to this that Greece, the "later cradle of the arts and sciences," and India, cradle of religions, were and are still devoted to its study and practice — and who shall venture to discredit its dignity as a study, and its profundity as a science?

There never was, nor can there be more than one universal religion; for there can be but one truth concerning God. Like an immense chain whose upper end, the alpha, remains invisibly emanating from a Deity — in *statu abscondito* with every primitive theology — it encircles our globe in every direction; it leaves not even the darkest corner unvisited, before the other end, the omega, turns back on its way to be again received where it first emanated. On this divine chain was strung the exoteric symbology of every people. Their variety of form is powerless to affect their substance, and under their diverse ideal types of the universe of matter, symbolizing its vivifying principles, the uncorrupted immaterial image of the spirit of being guiding them is the same.

So far as human intellect can go in the ideal interpretation of the spiritual universe, its laws and powers, the last word was pronounced ages since; and, if the *ideas* of Plato can be simplified for the sake of easier comprehension, the spirit of their substance can neither be altered nor removed without material damage to the truth. Let human brains submit themselves to torture for thousands of years to come; let theology perplex faith and mime it with the enforcing of incomprehensible dogmas in metaphysics; and let science strengthen skepticism by pulling down the tottering remains of spiritual intuition in mankind with her demonstrations of its fallibility, eternal truth can never be destroyed. We find its last possible expression in our human language in the Persian Logos, the *Honover* (*Ahuna-Vairyā*), or the living manifested Word of God. The Zoroastrian *Enoch-Verihe* is identical with the Jewish 'I am'; and the 'Great Spirit' of the poor, untutored Indian is the manifested Brahmā of the Hindū philosopher. One of the latter, Charaka, a Hindū physician, who is said to have lived 5000 years b. c., in his treatise on the origin of things, called *Usa*, thus beautifully expresses himself: "Our Earth is, like all the luminous bodies that surround us, one of the atoms of the immense Whole, of which we show a slight conception by terming it — the Infinite."

"There is but one light, and there is but one darkness," says a Siamese proverb. *Daemon est Deus inversus*, the Devil is the shadow of God, states the universal kabalistic axiom. Could light exist but for

primeval darkness? And did not the brilliant, sunny universe first stretch its infant arms from the swaddling bands of dark and dreary chaos? If the Christian "*fullness of Him that filleth all in all*" is a revelation, then we must admit that, if there is a Devil, he must be included in this *fullness*, and be a part of that which "filleth all in all." From time immemorial the justification of the Deity, and His separation from the existing evil was attempted, and this object was reached by the old Oriental philosophy in the foundation of the *theodiké*; but their metaphysical views on the *fallen spirit* have never been disfigured by the creation of an anthropomorphic personality of the Devil as was done subsequently by the leading lights of Christian theology. A personal fiend, who opposes the Deity, and impedes progress on its way to perfection, is to be sought only on earth amid humanity, not in heaven.

Thus it is that all the religious monuments of old, in whatever land or under whatever climate, are the expression of the same identical thoughts, the key to which is in the esoteric doctrine. It would be vain, without studying the latter, to seek to unriddle the mysteries enshrouded for centuries in the temples and ruins of Egypt and Assyria, or those of Central America, British Columbia, and the *Nagkon-Wat* of Cambodia. If each of these was built by a different nation of whom none had had intercourse with the others for ages, it is also certain that all these structures were planned and built under the direct supervision of the priests. And the clergy of every nation, though practising rites and ceremonies which may have differed externally, had evidently been initiated into the same traditional mysteries which were taught all over the world.

In order to institute a better comparison between the specimens of prehistoric architecture to be found at the most opposite points of the globe, we have but to point to the grandiose Hindū ruins of Ellora in the Dekhan, the Mexican *Chichén-Itzá* in Yucatan, and the still grander ruins of *Copán* in Honduras. They present such features of resemblance that it seems impossible to escape the conviction that they were built by peoples moved by the same religious ideas, and who had reached an equal level of high civilization in arts and sciences.

There is not, perhaps, on the face of the whole globe, a more imposing mass of ruins than *Nagkon-Wat*, the wonder and puzzle of European archaeologists who venture into Siam. And when we say ruins, the expression is hardly correct; for nowhere are there buildings of such tremendous antiquity to be found in a better state of preservation than *Nagkon-Wat* and the ruins of *Angkorithom*, the great temple.

Hidden far away in the province of Siamrap — eastern Siam — in the midst of a most luxuriant tropical vegetation, surrounded by almost im-

penetrable forests of palms, cocoa-nut and betel-nut, "the general appearance of the wonderful temple is beautiful and romantic, as well as impressive and grand," says Mr. Vincent, a recent traveler.<sup>1031</sup> "We whose good fortune it is to live in the nineteenth century, are accustomed to boast of the perfection and pre-eminence of our modern civilization; of the grandeur of our attainments in science, art, literature, and what not, as compared with those whom we call ancients; but still we are compelled to admit that they have far excelled our recent endeavors in many things, and notably in the fine arts of painting, architecture, and sculpture. We were but just looking upon a most wonderful example of the two latter, for in style and beauty of architecture, solidity of construction, and magnificent and elaborate carving and sculpture, the great *Nagkon-Wat* has no rival, certainly no superior, standing at the present day. The first view of the ruins is almost overwhelming."

Thus the opinion of another traveler is added to that of many preceding ones, including archaeologists and other competent critics, who have believed that the ruins of the past Egyptian splendor deserve no higher eulogium than *Nagkon-Wat*.

According to our plan, we will allow more impartial critics than ourselves to describe the place, since, in a work professedly devoted to a vindication of the ancients, the testimony of so enthusiastic an advocate as the present writer may be questioned. We have, nevertheless, seen *Nagkon-Wat* under exceptionally favorable circumstances, and can, therefore, certify to the general correctness of Mr. Vincent's description. He says:

"We entered upon an immense causeway, the stairs of which were flanked with six huge griffins, each carved from a single block of stone. The causeway . . . is 725 feet in length, and is paved with stones, each of which measures four feet in length by two in breadth. On either side of it are artificial lakes fed by springs, and each covering about five acres of ground. . . . The outer wall of *Nagkon-Wat* (the city of monasteries) is half a mile square, with gateways . . . which are handsomely carved with figures of gods and dragons. . . . The foundations are ten feet in height. . . . The entire edifice, including the roof, is of stone, *but without cement, and so closely fitting are the joints as even now to be scarcely discernible.* . . . The shape of the building is oblong, being 796 feet in length, and 588 in width, while the highest central pagoda rises some 250 odd feet above the ground, and four others, at the angles of the court, are each about 150 feet in height."

The lines italicized above are suggestive to travelers who have

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1031. Frank Vincent, Jun.: *The Land of the White Elephant*, p. 209, sq.

remarked and admired the same wonderful masonwork in the Egyptian remains. If the same workmen did not lay the courses in both countries we must at least think that the secret of this matchless wall-building was known equally well to the architects of every land.

"Passing, we ascend a platform . . . and enter the temple itself through a columned portico, the *façade* of which is beautifully carved in *basso-rilievo* with ancient mythological subjects. From this doorway, on either side, runs a corridor with a double row of columns, cut — base and capital — from single blocks, with a double, oval-shaped roof, covered with carving and consecutive sculptures upon the outer wall. This gallery of sculptures, which forms the exterior of the temple, consists of over half a mile of continuous pictures, cut in *basso-rilievo* upon sandstone slabs six feet in width, and represents subjects taken from Hindū mythology, from the *Rāmāyana* — the Sanskrit epic poem of India, with its 25,000 verses describing the exploits of the god Rāma, and the son of the King of Oudh. The contests of the King of Ceylon and *Hanumān*,<sup>1032</sup> the monkey-god, are graphically represented. There is no keystone used in the arch of this corridor. On the walls are sculptured the immense number of 100,000 separate figures. One picture from the *Rāmāyana* occupies 240 feet of the wall. . . . In the *Nagkon-Wat* as many as 1532 solid columns have been counted, and among the entire ruins of Angkor . . . the immense number of 6000, almost all of them hewn from single blocks and artistically carved. . . .

"But who built *Nagkon-Wat*? and when was it built? Learned men have attempted to form opinions from studies of its construction, and especially ornamentation," and have failed. "Native Cambodian historians," adds Vincent, "reckon 2400 years from the building of the

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1032. The *Hanumān* is over three feet tall, and black as a coal. The *Rāmāyana*, giving the biography of this sacred monkey, relates that *Hanumān* was formerly a powerful chieftain, who being the greatest friend of *Rāma*, helped him to find his wife, *Sītā*, who had been carried off to Ceylon by *Rāvana*, the mighty king of the giants. After numerous adventures *Hanumān* was caught by the latter, while visiting the city of the giant as *Rāma*'s spy. For this crime *Rāvana* had the poor *Hanumān*'s tail oiled and set on fire, and it was in extinguishing it that the monkey-god became so black in the face that neither himself nor his posterity could ever get rid of the color. If we have to believe Hindū legends, this same *Hanumān* was the *progenitor* of the Europeans; a tradition which, though strictly Darwinian, hence scientific, is by no means flattering to us. The legend states that for services rendered, *Rāma*, the hero and demi-god, gave in marriage to the monkey-warriors of his army the daughters of the giants of Ceylon — the *Rākshases* — and granted them, moreover, as a dowry, all western parts of the world. Repairing thence, the monkeys and their giant-wives lived happily and had a number of descendants. The latter are the present Europeans. Dravidian words are found in Western Europe, indicating that there was an original unity of race and language between the populations. May it not be a hint that the traditions are akin, of elfin and kobold races in Europe, and of monkeys actually cognate with them in Hindūstan?

temple. . . . I asked one of them how long *Nagkon-Wat* had been built. . . . 'None can tell when. . . . I do not know; it must have either sprung up from the ground or been built by giants, or perhaps by the angels' . . . was the answer."

When Stephens asked the native Indians "Who built *Copán*? . . . what nation traced the hieroglyphic designs, sculptured these elegant figures and carvings, these emblematical designs?" the dull answer he received was "*Quién sabe?*" — who knows! "All is mystery; dark, impenetrable mystery," writes Stephens. "In Egypt, the colossal skeletons of gigantic temples stand in all the nakedness of desolation. Here, an immense forest shrouded the ruins, hiding them from sight."<sup>1033</sup>

But there are perhaps many circumstances, trifling for archaeologists unacquainted with the 'idle and fanciful' legends of old, hence overlooked; otherwise the discovery might have sent them on a new train of thought. One is the invariable presence of the monkey in the Egyptian, Mexican and Siamese ruined temples. The Egyptian cynocephalus assumes the same postures as the Hindū and Siamese *Hanumān*; and among the sculptured fragments of *Copán* Stephens found the remains of colossal apes or baboons, "strongly resembling in outline and appearance the four monstrous animals which once stood in front, attached to the base of the obelisk of Luxor, now in Paris, and which, under the name of the cynocephali, were worshiped at Thebes." In almost every Buddhist temple there are idols of huge monkeys kept, and some people have in their houses white monkeys on purpose 'to keep bad spirits away.'

"Was civilization," writes Louis de Carné,<sup>1034</sup> "in the complex meaning we give that word, in keeping among the ancient Cambodians with what such prodigies of architecture seem to indicate? The age of Phidias was that of Sophocles, Socrates, and Plato; Michael Angelo and Raphael succeeded Dante. There are luminous epochs during which the human mind, developing itself in every direction, triumphs in all, and creates masterpieces which *spring from the same inspiration.*" "*Nagkon-Wat*," concludes Vincent, "must be ascribed to other than ancient Cambodians. But to whom? . . . There exist *no credible* traditions; *all is absurd fable or legend.*"

The latter sentence has become of late a sort of cant phrase in the mouths of travelers and archaeologists. When they have found that no clew is attainable unless it can be found in popular legends, they turn away discouraged, and a final verdict is withheld. At the same time

1033. *Incidents of Travels in Central America*, I, p. 105 (first edition).

1034. See *The Land of the White Elephant*, pp. 221, 210.

Vincent quotes a writer who remarks that these ruins "are as imposing as the ruins of Thebes or Memphis, but more mysterious." Mouhot<sup>1034a</sup> thinks they were erected "by some ancient Michael Angelo," and adds that *Nagkon-Wat* "is grander than anything left to us by Greece or Rome." Furthermore Mouhot ascribes the building again to some of the *lost tribes of Israel*, being corroborated in that opinion by Miche, the French Bishop of Cambodia, and confesses that he is struck "by the Hebrew character of the faces of many of the savage Stiêns." Henri Mouhot believes that, "without exaggeration the oldest parts of *Angkor* may be fixed at more than 2000 years ago." This, then, in comparison with the pyramids, would make them quite modern; the date is the more incredible, because the pictures on the walls may be proved to belong to those archaic ages when Poseidon and the Kabiri were worshiped throughout the continent. Had *Nagkon-Wat* been built, as Dr. Adolf Bastian<sup>1035</sup> will have it, "for the reception of the learned patriarch, Buddhaghosha, who brought the holy books of the *Tripiṭaka* from Ceylon"; or, as Bishop Pallegoix, who "refers the erection of this edifice to the reign of *Phra Pathum Suriving*, at the time the sacred books of the Buddhists were brought from Ceylon, and Buddhism became the religion of the Cambodians," how is it possible to account for the following?

"We see in this same temple carved images of Buddha, four- and even thirty-two-armed, and two- and sixteen-headed gods, the Indian Vishnu, gods with wings, Burmese heads, Hindū figures, and Ceylon mythology. . . . You see warriors riding upon elephants and in chariots, foot-soldiers with shield and spear, boats, tigers, griffins . . . serpents, fishes, crocodiles, bullocks . . . soldiers of immense physical development, with helmets, and some people with beards — probably Moors. The figures," adds Mr. Vincent, "stand somewhat like those on the great Egyptian monuments, the side partly turned toward the front . . . and I noticed, besides, five horsemen, armed with spear and sword, riding abreast, like those seen upon the Assyrian tablets in the British Museum."<sup>1036</sup>

For our part, we may add, that there are on the walls several repetitions of Dagon, the man-fish of the Babylonians, and of the Kabirian gods of Samothrace. This may have escaped the notice of the few archaeologists who examined the place; but upon stricter inspection they will be found there, as well as the reputed father of the Kabiri — Vulcan, with his bolts and implements, having near him a king with a scepter in

1034a. H. Mouhot: *Voyages dans les royaumes de Siam, de Laos, de Cambodge, etc.*: 1864.

1035. The President of the Royal Geographical Society of Berlin. See his *Die Völker des östlichen Asien*: Jena, 1871.

1036. *The Land of the White Elephant*, p. 215. Cf. J. B. Pallegoix: *Descr. du royaume Thaï ou Siam*: 1854.

his hand, which is the counterpart of that of Cheronaea, or the 'scepter of Agamemnon,' so-called, said to have been presented to him by the lame god of Lemnos. In another place we find Vulcan, recognisable by his hammer and pincers, but under the shape of a monkey, as usually represented by the Egyptians.

Now, if *Nagkon-Wat* is essentially a Buddhist temple, how comes it to have on its walls *basso-rilievi* of a completely Assyrian character; and Kabirian gods which, though universally worshiped as the most ancient of the Asiatic mystery-gods, had already been abandoned 200 years b. c., and the Samothracian mysteries themselves completely altered? Whence the popular tradition concerning the Prince of *Roma* among the Cambodians, a personage mentioned by all the native historians, who attribute to him the foundation of the temple? Is it not barely possible that even the *Rāmāyana* itself, the famous epic poem, is but the original of Homer's *Iliad*, as it was suggested some years ago? The beautiful Paris, carrying off Helen, looks very much like *Rāvana*, king of the giants, eloping with *Sītā*, *Rāma*'s wife? The Trojan war is a counterpart of the *Rāmāyana* war; moreover, Herodotus assures us that the Trojan heroes and gods date in Greece only from the days of the *Iliad*. In such a case even *Hanumān*, the monkey-god, would be but Vulcan in disguise; the more so that the Cambodian tradition makes the founder of *Angkor* come from *Roma*, which they place at the western end of the world, and that the Hindū *Roma* also apportions the west to the descendants of *Hanumān*.

Hypothetical as the suggestion may now seem, it is worthy of consideration, if even for the sake of being refuted. The Abbé Jaquenet, a Roman Catholic missionary in Cochin China, ever ready to connect the least glimmer of historical light with that of Christian revelation, writes, "Whether we consider the commercial relations of the Jews . . . when, in the height of their power, the combined fleets of Hiram and Solomon went to seek the treasures of Ophir, or whether we come lower down, to the dispersion of the ten tribes who, instead of returning from captivity, set out from the banks of the Euphrates, and reached the shores of the ocean . . . the shining of the light of revelation in the far East is not the less incontestable."<sup>1037</sup>

It looks certainly "incontestable" enough if we reverse the position and admit that all the light that ever shone on the Israelites came to them from this "far East," passing first through the Chaldaeans and Egyptians. The first thing to settle, is to find out who were the Israelites themselves; and that is the most vital question. Many historians seem to claim, with good reason, that the Jews were similar or identical with

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1037. *The Land of the White Elephant*, p. 224.

the ancient Phoenicians, but the Phoenicians were beyond any doubt an Aethiopian race; moreover the present race in the Punjab is hybridized with the Asiatic Aethiopians. Herodotus traces the Hebrews to the Persian Gulf; and south of that place were the *Himyarites* (the Arabians); beyond, the early Chaldaeans and Susinians, the great builders. This seems to establish pretty well their Aethiopian affinity. Megasthenes says that the Jews were an Indian sect called *Kalani*, and their theology resembled that of the Indians. Other authors also suspect that the colonized Jews or the Judaeans were the *Yadus* from Afghanistan — the old India.<sup>1038</sup> Eusebius tells us that "the Aethiopians came from the river Indus and settled near Egypt." More research may show that the Tamil Hindus, who are accused by the missionaries of worshiping the Devil — *Kutti-Shatian* — only honor, after all, Seth or Satan, worshiped by the biblical Hittites.

But if the Jews were in the twilight of history the Phoenicians, the latter may themselves be traced to the nations who used the old Sanskrit language. Carthage was a Phoenician city, hence its name; for Tyre was equally *Kartha*. In the *Bible* the words *Kir*, *Kirjath* are frequently found. Their tutelar god was styled *Mel-Kartha* (*Mel*, *Baal*), or tutelar lord of the city. In Sanskrit a city or communal was a *kula* and its lord was *Hari*.<sup>1039</sup> Her-culeus is therefore the translation of Melkarth, and Sanskrit in origin. Moreover all the Cyclopean races were Phoenicians. In the *Odyssey* the *Kuklopes* (Cyclope) are the Libyan shepherds; and Herodotus describes them as miners and great builders. They are the ancient Titans or giants, who in Hesiod forge bolts for Zeus. They are the biblical *Zemsummim* from the land of the giants, the *Anakim*.

Now it is easy to see that the excavators of Ellora, the builders of the old Pagodas, the architects of *Copán* and of the ruins of Central America, those of *Nagkon-Wat*, and those of the Egyptian remains were, if not of the same race, at least of the same religion — the one taught in the oldest Mysteries. Besides, the figures on the walls of *Angkor* are purely archaic, and have nothing to do with the images and idols of Buddha, who may be of a far later origin. "What gives a peculiar interest to this section," says Dr. Bastian, "is the fact that the artist has represented the different nationalities in all their distinctive characteristic features, from the flat-nosed savage in the tasseled garb of the *Pnom* and the short-haired

1038. The Phoenician Dido is the feminine of David דָּוִיד. Under the name of Astarte, she led the Phoenician colonies, and her image was on the prow of their ships. But David and Saul are names belonging to Afghanistan also.

1039. (Prof. A. Wilder.) This archaeologist says: "I regard the Aethiopian, Cushite and Hamitic races as the building and artistic race who worshiped Baal (*Sise*), or Bel — made temples, grottos, pyramids, and used a language of peculiar type. Rawlinson derives that language from the *Turcianas* in Hindustan."

*Lao*, to the straight-nosed *Rājput*, with sword and shield, and the bearded *Moor*, giving a catalog of nationalities, like another column of *Trajan*, in the predominant physical conformation of each race. On the whole, there is such a prevalence of *Hellenic* cast in features and profiles, as well as in the elegant attitude of the horsemen, that one might suppose Xenocrates of old, after finishing his labors in Bombay, had made an excursion to the East.”<sup>1040</sup>

Therefore, if we allow the tribes of Israel to have had a hand in the building of *Nagkon-Wat*, it cannot be as the tribes numbered and sent from the wilderness of Paran in search of the land of Canaan, but as their earlier ancestors; which amounts to the rejection of such tribes, and the casting of a reflexion on the *Mosaic* revelation. And where is the outside *historical* evidence that such tribes were ever heard of at all, before the compilation of the *Old Testament* by Ezra? There are archaeologists who strongly regard the twelve tribes as utterly mythical,<sup>1041</sup> for there never was a tribe of Simeon, and that of Levi was a *caste*. There still remains the same problem to solve: whether the Judaeans had ever been in Palestine before Cyrus. From the sons of Jacob, who had all married Canaanites, except Joseph whose wife was the daughter of an Egyptian Priest of the Sun, down to the legendary *Book of Judges* there was an acknowledged general intermarrying between the said tribes and the idolatrous races: “And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites; and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods,” says the third chapter of *Judges*, “. . . and the children of Israel forgat their God and served Baalim, and the groves.” This Baal was Moloch, M’lch Karta, or Hercules. He was worshiped wherever the Phoenicians went. How could the Israelites possibly keep together as tribes, while, on the authority of the *Bible* itself, whole populations were from year to year uprooted violently by Assyrian and other conquerors? “So was Israel carried away out of their own land to Assyria unto this day. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel” (*2 Kings*, xvii, 23, 24).

If the language of Palestine became in time Semitic, it is because of Assyrian influence; for Phoenicia had become a dependency as early as the days of Hiram, and the Phoenicians evidently changed their language from Hamitic to Semitic. Assyria was ‘the land of Nimrod’ (from *Nimr*, spotted), and Nimrod was Bacchus, with his spotted leopard-skin. This leopard-skin is a sacred appendage of the ‘Mysteries’; it was used

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1040. *The Land of the White Elephant*, p. 216. 1041. Prof. A. Wilder among others.

in the Eleusinian as well as in the Egyptian Mysteries; it is found sculptured on the *basso-rilievi* of Central American ruins, covering the backs of the sacrificers; it is mentioned in the earliest speculations of the Brahmanas on the meaning of their sacrificial prayers, the *Aitareya-Brahmanam*.<sup>1042</sup> It is used in the *Agnishibma*, the *initiation rites* of the Soma Mystery. When the neophyte is 'to be born again,' he is covered with a leopard-skin, out of which he emerges as from his mother's womb. The Kabiri were also Assyrian gods. They had different names; in the common language they were known as Jupiter and Bacchus, and sometimes as *Axiokersos*, *Axieros*, *Axiokersa*, and *Kadmilos*; and even the true number of these deities was uncertain with the people. They had other names in the 'sacred language,' known but to the hierophants and priests; and "it was not lawful to mention them." How is it then that we find them reproduced in their Samothracian 'postures' on the walls of *Nagkon-Wat?* How is it again that we find them pronounced — albeit slightly disfigured — as known in that same sacred language by the populations of Siam, Tibet, and India?

The name Kabiri may be a derivation from אָבִר, *Abir*, great; הַבֵּר, *Ebir*, an astrologer, or חַבְרָה, *'Habir*, an associate; and they were worshiped at Hebron, the city of the *Anakes* — the giants. The name Abraham, according to Dr. Wilder, has "a very Kabirian look." The word *Heber*, or *Gheber*, may be the etymological root of the Hebrews, as applied to Nimrod and the Bible-giants of the sixth chapter of *Genesis*, but we must seek for their origin far earlier than the days of Moses. The name *Phoenician* affords its own proof. They are called Ανάκες by Manetho, or *Ph' Anakes*, which shows that the *Anakes* or *Anakim* of Canaan, with whom the people of Israel, if not identical in race, had, by intermarriage, become entirely absorbed, were the Phoenicians, or the problematical *Hyk-sos*, as Manetho has it, and whom Josephus once declared were the direct ancestors of the Israelites. Therefore, it is in this jumble of contradictory opinions, authorities, and historical *olla podrida* that we must look for a solution of the mystery. So long as the origin of the *Hyk-sos* is not positively settled, we can know nothing certain of the Israelitish people who, either wittingly or otherwise, have mixed up their chronology and origin in such an inextricable tangle. But if the *Hyk-sos* can be proved to have been the *Pali-Shepherds* of the Indus, who partially removed to the East, and came over from the nomadic Aryan tribes of India, then, perhaps, it would account for the biblical myths being so mixed up with the Aryan and Asiatic Mystery-gods. As Dunlap says: "The Hebrews came out of Egypt and

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1042. See Martin Haug's translation.

settled among the Canaanites; they need not be traced beyond the *Exodus*. *That is their historical beginning.* It was very easy to cover up this remote event by the recital of mythical traditions, and to prefix to it an account of their origin in which the gods (Patriarchs) should figure as their ancestors.”<sup>1043</sup> But it is not *their historical beginning* which is the most vital question for the world of science and theology. It is *their religious beginning*. And if we can trace it through the *Hyk-sos*—Phoenicians, the Aethiopian builders and the Chaldaeans—whether it is to the Hindûs that the latter owe their learning, or the Brâmanas who owe it to the Chaldaeans, we have the means in hand to trace every so-called *revealed* dogmatical assertion in the *Bible* to its origin, which we have to search for in the twilight of history, and before the separation of the Aryan and Semitic families. And how can we do it better or more surely than through means afforded us by archaeology? Picture-writing can be destroyed, but if it survives it cannot lie; and, if we find the same myths, ideas, and secret symbols on monuments all over the world; and if, moreover, these monuments can be shown to antedate the twelve ‘chosen’ tribes, then we can unerringly show that instead of being a direct divine *revelation*, the Biblical account was but an incomplete recollection or tradition among a tribe which had been identified and mixed up for centuries before the apparition of Abraham, with all the three great world-families; namely, the Aryan, Semitic, and Turanian nations, if so they must be called.

The *Teraphim* of Abram’s father, *Terah*, the ‘maker of images,’ were the *Kabiri* gods, and we see them worshiped by Micah, by the Danites, and others.<sup>1044</sup> *Teraphim* were identical with the *seraphim*, and these were serpent-images, the origin of which is in the Sanskrit *sarpa* (the serpent), a symbol sacred to all the deities as a symbol of immortality. *Kiyun* (Chiun), or the god Kivan, worshiped by the Hebrews in the wilderness, is *Siva*, the Hindû deity,<sup>1045</sup> as well as Saturn.<sup>1046</sup> The Greek story shows that Dardanus, the Arcadian, having received the *Teraphim* as a dowry, carried them to Samothrace, and from thence to Troy; and they were worshiped far before the days of glory of Tyre or Sidon, though the former had been built 2760 b. c. From where did Dardanus derive them?

It is an easy matter to assign an age to ruins on merely the external evidence of probabilities; it is more difficult to prove it. Meanwhile the rock-works of Ruad, Perytus, Marathos, resemble those of Petra, Baal-

1043. *Spirit-History of Man*, p. 266.

1044. *Judges*, xvii-xviii, etc.

1045. The Zendic *H* is *S* in India. Thus *Hapta* is *Sapta*; *Hindû* is *Sindhaya*. (A. Wilder.) “. . . the *S* continually softens to *H* from Greece to Calcutta, from the Caucasus to Egypt,” says Dunlap. Therefore the letters *K*, *H*, and *S* are interchangeable.

1046. *Spirit-Hist. of Man*, p. 289; *Sôd, the Son of the Man*, p. 59; *Cod. Nas.*, I, p. 57.

bek, and other Aethiopian works, even externally. On the other hand the assertions of certain archaeologists who find no resemblance between the temples of Central America and those of Egypt and Siam, leave the symbologist, acquainted with the secret language of picture-writing, perfectly unconcerned. He sees the landmarks of one and the same doctrine on all of these monuments, and reads their history and affiliation in signs imperceptible to the uninitiated scientist. There are traditions also; and one of these speaks of the last of the king-initiates (who were but rarely admitted to the higher orders of the Eastern Brotherhoods), who reigned in 1670. This king of Siam was the one so ridiculed by the French ambassador, M. de la Loubère, as a lunatic who had been searching all his life for the philosopher's stone.<sup>1047</sup>

One of such mysterious landmarks is found in the peculiar structure of certain arches in the temples. The author of *The Land of the White Elephant* remarks as curious, "the absence of the keystone in the arches of the building, and the undecipherable inscriptions" (p. 225). In the ruins of Santa Cruz del Quiché an arched corridor was found by Stephens, equally without a keystone. Describing the desolate ruins of Palenque, and remarking that the arches of the corridors were all built on this model, and the ceilings in this form, he supposes that "the builders were evidently ignorant of the principles of the arch, and the support was made by stones lapping over as they rose; as at Ocosingo, and among Cyclopean remains in Greece and Italy."<sup>1048</sup> In other buildings, though they belong to the same group, the traveler found the missing keystone, which is a sufficient proof that its omission elsewhere was premeditated.

May we not look for the solution of the mystery in the Masonic manual? The keystone has an esoteric meaning which ought to be, if it is not, well appreciated by high Masons. The most important subterranean building mentioned in the description of the origin of Freemasonry, is the one built by Enoch. The patriarch is led by the Deity, whom he sees in a vision, into the *nine* vaults. After that, with the assistance of his son, Methuselah, he constructs in the land of Canaan, "in the bowels of the mountain," nine apartments on the models that were shown to him in the vision. Each was roofed with an arch, and the apex of each *formed a keystone*, having inscribed on it the mirific characters. Each of the latter, furthermore, represented one of the nine names, traced in characters emblematical of the attributes by which the Deity was, according to ancient Freemasonry, known to the antediluvian brethren. Then Enoch constructed two deltas of the purest gold, and tracing two of the mysterious characters on each, he placed one of them in the deepest arch, and

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1047. *New Historical Relation of the Kingdom of Siam.*  
1048. *Incidents of Travel in Central America.*

the other entrusted to Methuselah, communicating to him, at the same time, other important secrets *now lost to Freemasonry*.

And so, among these arcane secrets, now lost to their modern successors, may be found also the fact that the keystones were used in the arches only in certain portions of the temples devoted to special purposes. Another similarity presented by the architectural remains of the religious monuments of every country can be found in the identity of parts, courses, and measurements. All these buildings belong to the age of Hermes Trismegistus, and however comparatively modern or ancient the temple may seem, their mathematical proportions are found to correspond with those of the Egyptian religious edifices. There is a similar disposition of court-yards, adyta, passages, and steps; hence, despite any dissimilarity in architectural style, it is a warrantable inference that like religious rites were celebrated in all. Says Dr. W. Stukely, concerning Stonehenge: "This structure was not erected upon any Roman measure, and this is demonstrated by the great number of fractions which the measurement of each part, according to European scales, gives. On the contrary the figures become even, as soon as we apply to it the measurement of the ancient cubit, which was common to the Hebrew children of Shem, as well as to the Phoenicians and Egyptians, children of Ham[?], and imitators of the monuments of unhewn and oracular stones."

The presence of the artificial lakes, and their peculiar disposition on the consecrated grounds, is also a fact of great importance. The lakes inside the precincts of Karnak, and those enclosed in the grounds of *Nagkon-Wat*, and around the temples in the Central American *Copán* and *Santa Cruz del Quiché*, will be found to present the same peculiarities. Besides other significant circumstances, the whole area was laid out with reference to cyclic calculations. In the Druidical structures the same sacred and mysterious numbers will be found. The circle of stones generally consists of either twelve, or twenty-one, or thirty-six. In these circles the center place belongs to Assar, Azon, or the god in the circle, by whatever other name he might have been known. The thirteen Mexican serpent-gods bear a distant relationship to the thirteen stones of the Druidical ruins. The T (Tau) and the astronomical cross of Egypt  $\oplus$  are conspicuous in several apertures of the remains of Palenque. In one of the *basso-rilievi* of the Palace of Palenque, on the west side, sculptured on a hieroglyphic, right under the seated figure, is a *Tau*. The standing figure, which leans over the first one, is in the act of covering its head with the left hand with the veil of initiation; while it extends its right with the index and middle finger pointing to heaven. The position is precisely that of a Christian bishop giving his blessing, or the one in which Jesus is often represented while at the Last Supper. Even the

Hindū elephant-headed god of wisdom (or magic learning), Ganeśa, may be found among the stucco figures of the Mexican ruins.

What explanation can the archaeologists, philologists — in short, the chosen host of Academicians — give us? None whatever. At best they have but hypotheses, every one of which is likely to be pulled down by its successor — a pseudo-truth, perhaps, like the first. The keys to the biblical miracles of old, and to the phenomena of modern days; the problems of psychology, physiology, and the many 'missing links' which have so perplexed scientists of late, are all in the hands of secret fraternities. This mystery *must be* unveiled some day. But till then dark skepticism will constantly interpose its threatening, ugly shadow between God's truths and the spiritual vision of mankind; and many are those who, infected by the mortal epidemic of our century — hopeless materialism — will remain in doubt and mortal agony as to whether, when man dies, he will live again, although the question has been solved by long bygone generations of sages. The answers are there. They may be found on the time-worn granite pages of cave-temples, on sphinxes, propylons, and obelisks. They have stood there for untold ages, and neither the rude assault of time, nor the still ruder assault of Christian hands, have succeeded in obliterating their records. All covered with the problems which were solved — who can tell? perhaps by the archaic forefathers of their builders — the solution follows each question; and this the Christian could not appropriate, for, except the initiates, no one has understood the mystic writing. The key was in the keeping of those who knew how to commune with the invisible Presence, and who had received, from the lips of mother Nature herself, her grand truths. And so stand these monuments like mute forgotten sentinels on the threshold of that *unseen* world, whose gates are thrown open but to a few elect.

Defying the hand of Time, the vain inquiry of profane science, the insults of the *revealed* religions, they will disclose their riddles to none but the legatees of those by whom they were entrusted with the MYSTERY. The cold, stony lips of the once vocal Memnon, and of these hardy sphinxes, keep their secrets well. Who will unseal them? Who of our modern, materialistic dwarfs and unbelieving Sadducees will dare to lift the VEIL of Isis?

## CHAPTER XV

"STE.— Have we devils here? Do you put tricks upon us with savages, and men of Inde?"— *The Tempest*, II, ii

"We have now, so far forth as it is requisite for our design, considered the *Nature and Functions of the Soule*; and have plainly demonstrated that she is a substance distinct from the body."— DR. HENRY MORE: *The Immortality of the Soule*; 1659

"KNOWLEDGE IS POWER; IGNORANCE IS IMBECILITY."— AUTHOR OF *Art Magic*, in *Ghost-Land*

THE 'secret doctrine' has for many centuries been like the symbolical 'man of sorrows' of the prophet Isaiah. "Who hath believed our report?" its martyrs have repeated from one generation to another. The doctrine has grown up before its persecutors "as a tender plant and as a root out of a dry ground"; it "hath no form, nor comeliness" . . . it "is despised and rejected of men"; and they "hid . . . their faces from" it. . . . They "esteemed" it "not."

There need be no controversy as to whether or not this doctrine agrees with the iconoclastic tendency of the skeptics of our times. It agrees with *truth*, and that is enough. It would be idle to expect that it would be believed by its detractors and slanderers. But the tenacious vitality it exhibits all over the globe, wherever there are a group of men to quarrel over it, is the best proof that the seed planted by our fathers on 'the other side of the flood' was that of a mighty oak, not the spore of a mushroom theology. No lightning of human ridicule can fell to the ground, and no thunderbolts ever forged by the Vulcans of science are powerful enough to blast the trunk, or even scar the branches of this world-tree of KNOWLEDGE.

We have but to leave unnoticed their letter that killeth, and catch the subtle spirit of their hidden wisdom, to find concealed in the *Books of Hermes* — be they the model or the copy of all others — the evidences of a truth and philosophy which we feel *must* be based on the eternal laws. We instinctively comprehend that, however finite the powers of man while he is yet embodied, they must be in close kinship with the attributes of an infinite Deity; and we become more capable of appreciating the hidden sense of the gift lavished by the *Elohim* on *H'Adam*: "Behold, I have given you everything which is upon the face of all the earth . . . subdue it," and "have dominion" over ALL.

Had the allegories contained in the first chapters of *Genesis* been

better understood, even in their geographical and historical sense, which involves nothing at all esoteric, the claims of their true interpreters, the kabalists, could hardly have been rejected for so long a time. Every student of the *Bible* must be aware that the first and second chapters of *Generis* could not have proceeded from the same pen. They are evidently allegories and parables;<sup>1049</sup> for the two narratives of the creation and peopling of our earth diametrically contradict each other in nearly every particular of order, time, place, and methods employed in the so-called creation. In accepting the narratives literally, and as a whole, we lower the dignity of the unknown Deity. We drag him down to the level of humanity, and endow him with the peculiar personality of man, who needs the "cool of the day" to refresh him; who rests from his labors; and is capable of anger, revenge, and even of using precautions against man, "lest he put forth his hand, and take also of the tree of life." (A tacit admission, by the way, on the part of the Deity, that man *could do it*, if not prevented by sheer force.) But, in recognising the allegorical coloring of the description of what may be termed historical facts, we find our feet instantly on firm ground.

To begin with — the garden of Eden as a locality is no myth at all; it belongs to those landmarks of history which occasionally disclose to the student that the *Bible* is not all mere allegory. "Eden, or the Hebrew גַּן־עֵדֶן GAN-EDEN, meaning the park or the garden of Eden, is an archaic name of the country watered by the Euphrates and its many branches, from Asia and Armenia to the Erythraean Sea."<sup>1050</sup> In the Chaldaean *Book of Numbers*, its location is designated in numerals, and in the cipher Rosicrucian manuscript, left by Count St.-Germain, it is fully described. In the Assyrian *Tablets*, it is rendered *gan-dunyas*. "Behold," say the אלהים Eloim of *Genesis*, "the man is become as one of us." The *Eloim* may be accepted in one sense for gods or powers, and taken in another one for the *Aleim*, or priests — the hierophants initiated into the good and the evil of this world; for there was a college of priests called the *Aleim*, while the head of their caste, or the chief of the hierophants, was known as *Java Aleim*. Instead of becoming a neophyte, and gradually obtaining his esoteric knowledge through a regular initiation, an *Adam*, or man, uses his intuition faculties, and, prompted by the Serpent — *Woman* and matter — tastes of the Tree of Knowledge, the esoteric or secret doctrine, unlawfully. The priests of Hercules, or Mel-Karth, the 'Lord of the Eden,' all wore 'coats of skin.' The text says: "And *Java Aleim* made for Adam and his wife כְּתָנָה יְהִי CHITONUTH 'OUR.'

1049. See *Galatians*, iv, 24, and *Matthew*, xiii, 10-15.

1050. A. Wilder says that 'Gan-duniyas' is a name of Babylonia.

The first Hebrew word, *chiton*, is the Greek χιτών, *chiton*. It became a Slavonic word by adoption from the *Bible*, and means a *coat*, an upper garment.

Though containing the same substratum of esoteric truth as every early cosmogony, the Hebrew Scripture wears on its face the marks of its double origin. Its *Genesis* is purely a reminiscence of the Babylonian captivity. The names of places, men, and even objects, can be traced from the original text to the Chaldaeans and the Akkadians, the progenitors and Aryan instructors of the former. It is strongly contested that the Akkad tribes of Chaldaea, Babylonia, and Assyria were in any way cognate with the Brāhmaṇas of Hindūstān; but there is more evidence in favor of this opinion than otherwise. The Shemite, or Assyrian, ought, perchance, to have been called the Turanian, and the Mongolians have been denominated Scyths. But if the Akkadians ever existed otherwise than in the imagination of some philologists and ethnologists, they certainly would never have been a Turanian tribe, as some Assyriologists have striven to make us believe. They were simply emigrants on their way to Asia Minor from India, the cradle of humanity, and their sacerdotal adepts tarried to civilize and initiate a barbarian people. Halévy proved the fallacy of the Turanian mania in regard to the Akkadian people, whose very name has been changed a dozen times already; and other scientists have proved that the Babylonian civilization was neither born nor developed in that country. It was imported from India, and the importers were Brāhmaṇical Hindūs.

It is the opinion of Professor A. Wilder, that if the Assyrians had been called Turanians and the Mongolians Scyths, then in such a case the wars of Iran and Turan, Zohak and Jemshid, or Yima, would have been fairly comprehended as the struggle of the old Persians against the endeavors of the Assyrian satraps to conquer them, which ended in the overthrow of Nineveh; "the spider weaving her web in the palace of Afrasiab."<sup>1051</sup>

"The Turanian of Prof. Müller and his school," adds our correspondent, "was evidently the savage and nomadic Caucasian, out of whom the Hamite or Aethiopian builders came; then the Shemites — perhaps a hybrid of Hamite and Aryan; and lastly the Aryan — Median, Persian, Hindū; and later, the Gothic and Slavic peoples of Europe. He supposes the Celt to have been a hybrid, analogous to the Assyrians — between the Aryan invaders of Europe and the Iberic (probably Aethiopic) population of Europe." In such a case he must admit the possibility of our assertion that the Akkadians were a tribe of the earliest Hindūs. Now

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1051. The appropriate definition of the name 'Turanian' is, any ethnic family that ethnologists know nothing about.

whether they were Brāhmaṇas, from the Brāhmanic zone proper ( $40^{\circ}$  north latitude), or from India (Hindūstān), or, again, from the India of Central Asia, we will leave to philologists of future ages to decide.

An opinion which with us amounts to certitude, demonstrated by an inductive method of our own, which we are afraid will be but little appreciated by the orthodox methods of modern scientists, is based on what will appear to the latter merely circumstantial evidence. For years we have repeatedly noticed that the same esoteric truths were expressed in identical symbols and allegories in countries between which there had never been traced any historical affiliation. We have found the Jewish Kabala and the *Bible* repeating the Babylonian 'myths,'<sup>1062</sup> and the Oriental and Chaldaean allegories, given in form and substance in the oldest manuscripts of the Siamese Talapoins (monks), and in the popular but oldest traditions of Ceylon.

In the latter place we have an old and valued acquaintance whom we have also met in other parts of the globe, a *Pāli* scholar, and a native Singhalese, who has in his possession a curious palm-leaf, to which by chemical processes a timeproof durability has been given, and an enormous conch, or rather one-half of a conch — for it has been split in two. On the leaf we saw the representation of a giant of Ceylonese antiquity and fame, blind, and with outstretched arms, which are embracing the four central pillars of a pagoda, pulling down the whole temple on a crowd of armed enemies. His hair is long and reaches nearly to the ground. We were informed by the possessor of this curious relic, that the blind giant was 'Somona, the Little,' so called in contradistinction with Somona-Kadom, the Siamese savior. Moreover, the *Pāli* legend, in its important particulars, corresponds with that of the biblical Samson.

The shell bore upon its pearly surface a pictorial engraving, divided into two compartments, and the workmanship was far more artistic, as to conception and execution, than the crucifixes and other religious trinkets carved out of the same material in our days, at Jaffa and Jerusalem. In the first panel is represented Śiva, with all his Hindū attributes, sacrificing his son — whether the 'only-begotten,' or one of many, we never stopped to inquire. The victim is laid on a funeral pile, and the father is hovering in the air over him, with an uplifted weapon ready to strike, but the god's face is turned toward a jungle in which a rhinoceros has deeply buried its horn in a huge tree and is unable to extricate it. The adjoining panel, or division, represents the same rhinoceros on the pile

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1062. See Berossus and Sanchoniathon in Cory's *Ancient Fragments*; Movers' *Die Phönizier*, and other works.

with the weapon plunged in its side, and the intended victim — *Siva's* son — free, and helping the god to kindle the fire upon the sacrificial altar.

Now we have but to remember that *Siva* and the Palentinian Baal, or Moloch, and Saturn are identical; that Abraham is held until the present day by the Mohammedan Arabs as Saturn in the Kaaba;<sup>1053</sup> that Abraham and Israel were names of Saturn;<sup>1054</sup> and that Sanchoniathon tells us that Saturn offered his only-begotten son as a sacrifice to his father Ouranos, and even circumcised himself and forced all his household and allies to do the same,<sup>1055</sup> to trace unerringly the biblical myth to its source. But this source is neither Phoenician, nor Chaldaean; it is purely Indian, and the original of it may be found in the *Mahâbhârata*. But, whether Brâhmanical or Buddhistical, it must certainly be much older than the Jewish *Pentateuch*, as compiled by Ezra after the Babylonian captivity, and revised by the Rabbis of the Great Synagog.

Therefore we are bold enough to maintain our assertion against the opinion of many men of learning, whom nevertheless we consider far more learned than ourselves. Scientific induction is one thing, and *knowledge of facts*, however unscientific they may seem at first, is another. But science has discovered enough to inform us that Sanskrit original MSS. of Nepal were translated by Buddhistic missionaries into nearly every Asiatic language. Likewise *Pâli* manuscripts were translated into Siamese, and carried to Burmah and Siam; it is easy therefore to account for the same religious legends and myths circulating in all these countries. But Manetho tells us also of Pâli shepherds who emigrated westward; and when we find some of the oldest Ceylonese traditions in the Chaldaean Kabala and Jewish *Bible*, we must think either that Chaldaeans or Babylonians had been in Ceylon or India, or that the ancient Pâli had the same traditions as the Akkadians, whose origin is so uncertain. Suppose even Rawlinson to be right, and that the Akkadians did come from Armenia, he did not trace them farther back. As the field is now opened for any kind of hypothesis, we submit that this tribe might as well have come to Armenia from beyond the Indus, making their way in the direction of the Caspian Sea — a part which was also India, once upon a time — and from thence to the Euxine. Or they might have come originally from Ceylon by the same way. It has been found impossible to follow, with any degree of certitude, the wanderings of these nomadic Aryan tribes; hence we are left to judge from inference, and by comparing their esoteric myths. Abraham himself, for all our scientists can know, might have been one of these Pâli shepherds who emigrated West. He is shown to

1053. Movers: *Die Phönizier*, I, p. 86.

1054. *Ibid.*, I, pp. 86, 132.

1055. Cory: *Ancient Fragments*, p. 14 (edit. 1832).

have gone with his father, Terah, from 'Ur of the Chaldees'; and Sir H. Rawlinson found the Phoenician city of Martu or Marathos mentioned in an inscription at Ur, and shows it to signify THE WEST.

If their language seems in one sense to oppose their identity with the Brāhmaṇas of Hindūstān, yet there are other reasons which make good our claims that the biblical allegories of *Genesis* are entirely due to these nomadic tribes. Their name *Ak-ad* is of the same class as *Ad-Am*, *Ha-va*,<sup>1056</sup> or *Ed-En* — "perhaps," says Dr. Wilder, "meaning son of *Ad*, like the sons of *Ad* in ancient Arabia. In Assyrian, *Ak* is creator, and *Ad-ad* is *Ad*, the father." In Aramean, *Ad* also means *one*, and *Ad-ad* the *only-one*; and in the Kabala, *Ad-am* is the only-begotten, the first emanation of the unseen Creator. *Adon* was the 'Lord god of Syria' and the consort of *Adar-gat*, or *Aster-t*, the Syrian goddess, who was Venus, Isis, Istar, or Mylitta, etc.; and each of these was 'mother of all living' — the *Magna Mater*.

Thus, while the first, second, and third chapters of *Genesis* are but disfigured imitations of other cosmogonies, the fourth chapter, beginning at the sixteenth verse, and the fifth chapter to the end, give purely historical facts; though the latter were never correctly interpreted. They are taken, word for word, from the secret *Book of Numbers* of the Great Oriental Kabala. From the birth of Enoch, the appropriated first parent of modern Freemasonry, begins the genealogy of the so-called Turanian, Aryan and Semitic families, if such they be correctly. Every woman is an allegorized land or city; every man and patriarch a race, a branch, or a subdivision of a race. The wives of Lamech give the key to the riddle which some good scholar might easily master, even without studying the esoteric sciences. "And *Ad-ah* bare *Jabal*: he was the father of such as dwell in tents, and of such as have cattle," nomadic Aryan race; ". . . ! and his brother was *Jubal*; he was the father of all such as handle the harp and organ; . . . and *Zillah* bare *Tubal-Cain*, an instructor of every artificer in brass and iron," etc. Every word has a significance; but it is no revelation. It is simply a compilation of purely historical facts, although history is too perplexed upon this point to know how to claim them. It is from the Euxine to Kashmir, and beyond, that we must search for the cradle of mankind and the sons of *Ad-ah*; and leave the particular garden of *Ed-en* on the Euphrates to the

1056. In an old Brāhmaṇical book called the 'Prophecies,' by Ramatsariar, as well as in the Southern MSS., in the legend of Kriahna, the latter gives nearly word for word the first two chapters of *Genesis*. He recounts the creation of man — whom he calls *Adima*, in Sanskrit, the 'first man' — and the first woman is called *Hesa*, that which completes life (*La Bible dans l'Inde*, III, ch. 4). According to Louis Jacolliot, Kriahna existed, and his legend was written, over 3000 years n. c. (*Ibid.*, ch. 9, sq.).

college of the weird astrologers and magi, the Aleim,<sup>1057</sup> No wonder that the Northern seer, Swedenborg, advises people to search for the LOST WORD among the hierophants of Tatary, China, and Tibet; for it is there, and only there now, although we find it inscribed on the monuments of the oldest Egyptian dynasties.

The grandiose poetry of the four *Vedas*; the *Books of Hermes*; the Chaldaean *Book of Numbers*; the *Nazarene Codex*; the Kabala of the Tanaim; the *Sepher Yetzirah*; the *Book of Wisdom*, of Shlômôh (Solomon); the secret treatise on *Mukta and Baddha*,<sup>1058</sup> attributed by the Buddhist kabalists to Kapila, the founder of the *Sâṅkhyâ* system; the *Brâhmaṇas*,<sup>1059</sup> the *sTan-gyur*,<sup>1060</sup> of the Tibetans—all these volumes have the same groundwork. Varying but in allegories, they teach the same secret doctrine which, when once thoroughly extracted, will prove to be the ultima Thule of true philosophy, and disclose what is this LOST WORD.

It is useless to expect scientists to find in these works anything of interest except that which is in direct relation to either philology or comparative mythology. Even Max Müller, as soon as he refers to the mysticism and metaphysical philosophy scattered through the old Sanskrit literature, sees in it naught but "theological absurdities" and "fantastic nonsense."

Speaking of the *Brâhmaṇas*, all full of *mysterious*, and therefore as a matter of course absurd, meanings, we find him saying: "The greater portion of them is simply twaddle, and what is worse, *theological twaddle*. No person who is not acquainted beforehand with the place which the *Brâhmaṇas* fill in the history of the Indian mind, could read more than ten pages without being disgusted."<sup>1061</sup>

We do not wonder at the severe criticism of this erudite scientist. Without a clew to the real meaning of this "twaddle" of religious con-

1057. 'Adah in Hebrew is אַדָּה, and 'Eden, אֵדֶן. The first is a woman's name; the second the designation of a country. They are closely related to each other, but hardly to Adam and Akkad — אָדָם, אָכָּד, which are spelled with aleph.

1058. The two words answer to the terms, *Macroprosopus*, or macrocosm — the absolute and boundless, and the *Microprosopus* of the 'Kabala,' the 'short face,' or the microcosm — the finite and conditioned. The treatise is not translated; nor is it likely to be. The Tibetan monks say that it is the real *Sûtras*. Some Buddhists believe that Buddha was, in a previous existence, Kapila himself. We do not see how several Sanskrit scholars can entertain the idea that Kapila was an atheist, while every legend shows him the most ascetic mystic, the founder of the sect of the Yogins.

1059. Some of the *Brâhmaṇas* were translated by Dr. Haug; see his *Aitareya-Brâhmaṇam*, Bombay, 1863.

1060. The *Tanjur* is full of rules of magic, the study of occult powers, and their acquisition, charms, incantations, etc.; and is as little understood by its lay-interpreters as the Jewish 'Bible' is by our clergy, or the 'Kabala' by the European Rabbis.

1061. 'The *Aitareya-Brâhmaṇam*,' lecture by Max Müller; *Chips, etc.*, I, p. 113.

ceptions, how can they judge of the esoteric by the exoteric? We find an answer in another of the highly-interesting lectures of the German savant: "No Jew, no Roman, no Brâhman ever thought of converting people to his own national form of worship. Religion was looked upon as private or national property. It was to be guarded against strangers. The most sacred names of the gods, the prayers by which their favor could be gained, were kept secret. No religion was more exclusive than that of the Brâhmans."<sup>1062</sup>

Therefore, when we find scholars who imagine that because they have learned the meaning of a few exoteric rites from a *Srotriya*, a Brâhmaṇa priest initiated in the sacrificial mysteries, they are capable of interpreting all the symbols, and have sifted the Hindû religions, we cannot help admiring the completeness of their scientific delusions. The more so, since we find Max Müller himself asserting that since "a Brâhman was born — nay, *twice-born*, and could not be made — not even the lowest caste, that of the *Sûdras*, would open its ranks to a stranger." How much less likely that he would allow that stranger to unveil to the world his most sacred religious Mysteries, the secret of which has been guarded so jealously from profanation throughout untold ages.

No; our scientists do not — nay, cannot — understand correctly the old Hindû literature, any more than an atheist or materialist is able to appreciate at their just value the feelings of a seer, a mystic, whose whole life is given to contemplation. They have a perfect right to soothe themselves with the sweet lullaby of their self-admiration, and the just consciousness of their great learning, but none at all to lead the world into their own error, by making it believe that they have solved the last problem of ancient thought in literature, whether Sanskrit or any other; that there lies not behind the external "twaddle" far more than was ever dreamed of by our modern exact philosophy; or that above and beyond the correct rendering of Sanskrit words and sentences there is no deeper thought, intelligible to some of the descendants of those who veiled it in the morning hours of Earth's day, if not to the profane reader.

We do not feel in the least astonished that a materialist, and even an orthodox Christian, is unable to read either the old Brâhmanical works or their progeny, the Kabala, the *Codex* of Bardesanes, or the Jewish Scripture, without disgust at their immodesty and apparent lack of what the uninitiated reader is pleased to call 'common sense.' But if we can hardly blame them for such a feeling, especially in the case of the Hebrew, and even the Greek and Latin literature, and are quite ready to agree with

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1062. Lecture on 'Buddhist Pilgrims,' in *Chips, &c.*, I, p. 252.

Professor Fiske that "it is a mark of wisdom to be dissatisfied with imperfect evidence"; on the other hand we have a right to expect that they should recognise that it is no less a mark of honesty to confess one's ignorance in cases where there are two sides to the question, and in the solution of which the scientist may as easily blunder as any ignoramus. When we find Professor Draper, in his definition of periods, in the *Intellectual Development of Europe*,<sup>1063</sup> classifying the time from the days of Socrates, the precursor and teacher of *Plato*, to Karneades, as "the age of faith"; and that from Philo to the destruction of the Neo-Platonic schools by Justinian, as the "age of decrepitude," we may be allowed to infer that the learned professor knows as little about the real tendency of Greek philosophy and the Attic schools as he understands the true character of Giordano Bruno. So when we see one of the best of Sanskrit scholars stating on his own unsupported authority that the "greater portion of the *Brāhmaṇas* is simply theological twaddle," we deeply regret to think that Professor Müller must be far better acquainted with the old Sanskrit verbs and nouns than with Sanskrit thought; and that a scholar so uniformly disposed to do justice to the religions and the men of old should so effectually play into the hands of Christian theologians. "What is the use of Sanskrit?" exclaims Jacquemont, who alone has made more false statements about the East than all the Orientalists put together. At such a rate there would be none indeed. If we are to exchange one corpse for another, then we may as well dissect the dead-letter of the Jewish *Bible* as that of the *Vedas*. He who is not intuitionally vivified by the religious spirit of old, will never see beyond the exoteric "twaddle."

When first we read that "in the cavity of the cranium of Macropospos — the Long-Face — lies hidden the aërial WISDOM which nowhere is opened; and it is not discovered, and not opened"; or again, that "the nose of the 'ancient of days' is *Life* in every part," we are inclined to regard it as the incoherent ravings of a lunatic. And when, moreover, we are apprised by the *Codex Nazaraeus* that "she, the *Spiritus*," invites her son *Karabtanos*, "who is frantic and without judgment," to an unnatural crime with his own mother, we are pretty well disposed to throw the book aside in disgust. But is this only meaningless trash, expressed in rude and even obscene language? No more can it be judged by external appearance than the sexual symbols of the Egyptian and Hindū religions, or the coarse frankness of expression of the 'holy' *Bible* itself; no more than the allegory of Eve and the tempting serpent of Eden. The ever-insinuating, restless spirit, when once it 'falls into matter,' tempts Eve, or Hava, which bodily represents chaotic matter "frantic and without judgment." For *matter*, *Karabtanos*, is the son of *Spirit*, or

the *Spiritus* of the Nazarenes, the *Sophia-Achamoth*, and the latter is the daughter of the pure, intellectual spirit, the divine breath. When science shall have effectually demonstrated to us the origin of matter, and proved the fallacy of the occultists and old philosophers who held (as their descendants now hold) that matter is but one of the correlations of spirit, then will the world of skeptics have a right to reject the old Wisdom, or throw the charge of obscenity in the teeth of the old religions.

"From time immemorial,"<sup>1064</sup> says Mrs. Lydia Maria Child, "an emblem has been worshiped in Hindūstān as the type of creation, or the origin of life. It is the most common symbol of *Siva* [Baal, or Mahā-Deva],<sup>1065</sup> and is universally connected with his worship. . . . *Siva* was not merely the reproducer of human forms; he represented the fructifying principle, the generating power that pervades the universe. . . . Small images of this emblem, carved in ivory, gold, or crystal, are worn as ornaments about the neck. . . . The maternal emblem is likewise a religious type; and worshipers of *Vishnu* represent it on their forehead by a horizontal mark. . . . Is it strange that they regarded with reverence the great mystery of human birth? Were *they* impure thus to regard it? Or are we impure that we do *not* so regard it? We have traveled far, and unclean have been the paths, since those old Anchorites first spoke of God and the soul in the solemn depths of their first sanctuaries. Let us not smile at their mode of tracing the infinite and incomprehensible Cause throughout all the mysteries of nature, lest by so doing we cast the shadow of our own grossness on their patriarchal simplicity."

Many are the scholars who have tried, to the best of their ability, to do justice to old India. Colebrooke, Sir William Jones, Barthélemy St.-Hilaire, Lassen, Weber, Strange, Burnouf, Hardy, and finally Jacolliot, have all brought forward their testimony to her achievements in legislation, ethics, philosophy, and religion. No people in the world have ever attained to such a grandeur of thought in ideal conceptions of the Deity and its offspring, MAN, as the Sanskrit metaphysicians and theologians. "My complaint against many translators and Orientalists," says Jacolliot, "while admiring their profound knowledge is, that *not having lived in India*, they fail in exactness of expression and in comprehension of the *symbolical* sense of poetic chants, prayers, and ceremonies, and thus too often fall into material errors, whether of translation or appreciation."<sup>1066</sup> Further, this author who, from a long residence in India and the study of its literature, is better qualified to testify than those who have never been there, tells us that "the life of several generations would scarce suf-

1064. *Progress of Religious Ideas through Successive Ages*, I, p. 17, sq.

1065. This parenthetical clause was inserted in *Ancient Symbolic Worship*, by Wake and Westropp, in quoting Mrs. Child.

1066. *La Bible dans l'Inde*, part I, ch. i.

fice merely to read the works that ancient India has left us on history, ethics (*morale*), poetry, philosophy, religion, different sciences, and medicine." And yet Louis Jacolliot is able to judge but by the few fragments, access to which had ever depended on the complaisance and friendship of a few Brahmanas with whom he succeeded in becoming intimate. Did they show him *all* their treasures? Did they explain to him *all* he desired to learn? We doubt it, otherwise he would not himself have judged their religious ceremonies so hastily as he has upon several occasions, merely upon circumstantial evidence.

Still no traveler has shown himself fairer in the main or more impartial to India than Jacolliot. If he is severe as to her present degradation, he is still severer to those who were the cause of it — the sacerdotal caste of the last few centuries — and his rebuke is proportionate to the intensity of his appreciation of her past grandeur. He shows the sources whence proceeded the revelations of all the ancient creeds, including the inspired *Books of Moses*, and points at India directly as the cradle of humanity, the parent of all other nations, and the hot-bed of all the lost arts and sciences of antiquity, for which old India, herself, was lost already in the Cimmerian darkness of the archaic ages. "To study India," he says, "is to trace humanity to its sources."

"In the same way as modern society jostles antiquity at each step," he adds, "as our poets have copied Homer and Virgil, Sophocles and Euripides, Plautus and Terence; as our philosophers have drawn inspiration from Socrates, Pythagoras, Plato, and Aristotle; as our historians take Titus Livius, Sallust, or Tacitus, as models; our orators, Demosthenes or Cicero; our physicians study Hippocrates, and our codes transcribe Justinian — so had antiquity's self also an antiquity to study, to imitate, and to copy. What more simple and more logical? Do not peoples precede and succeed each other? Does the knowledge, painfully acquired by one nation, confine itself to its own territory, and die with the generation that produced it? Can there be any absurdity in the suggestion that the India of 6000 years ago, brilliant, civilized, overflowing with population, impressed upon Egypt, Persia, Judaea, Greece, and Rome, a stamp as ineffaceable, impressions as profound, as these last have impressed upon us?"

"It is time to disabuse ourselves of those prejudices which represent the ancients as having almost spontaneously-elaborated ideas, philosophic, religious, and moral, the most lofty — those prejudices that in their naive admiration explain all in the domain of science, arts, and letters, by the intuition of some few great men, and in the realm of religion by revelation."<sup>1067</sup>

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1067. *La Bible dans l'Inde.*

We believe that the day is not far off when the opponents of this able and erudite writer will be silenced by the force of irrefutable evidence. And when *facts* shall once have corroborated his theories and assertions, what will the world find? That it is to India, the country less explored and less known than any other, that all the other great nations of the world are indebted for their languages, arts, legislature, and civilization. Its progress, impeded for a few centuries before our era — for, as this writer shows, at the epoch of the great Macedonian conquerer, "India had already passed the period of her splendor" — was completely stifled in the subsequent ages. But the evidence of her past glories lies in her literature. What people in all the world can boast of such a literature, which, were the Sanskrit less difficult, would be more studied than now? Hitherto the general public has had to rely for information on a few scholars who, notwithstanding their great learning and trustworthiness, are unequal to the task of translating and commenting upon more than a few books out of the almost countless number that, notwithstanding the vandalism of the missionaries, are still left to swell the mighty volume of Sanskrit literature. And to do even so much is the labor of a European's lifetime. Hence people judge hastily, and often make the most ridiculous blunders.

Quite recently a certain Reverend Dunlop Moore, of New Brighton, Pa., determined to show his cleverness and piety at a single stroke, attacked the statement made by a Theosophist in a discourse delivered at the cremation of Baron de Palm, that the *Code of Manu* existed a thousand years before Moses. "All Orientalists of any note," he says, "are now agreed that the *Institutes of Manu* were written at different times. *The oldest part of the collection probably dates from the sixth century before the Christian era.*"<sup>1068</sup> Whatever other Orientalists, encountered by this Pennsylvania pundit, may think, Sir William Jones is of a different opinion. In the preface to his *Ordinances of Menu*,<sup>1069</sup> he says: "Since these institutes consist only of 2885 verses, they cannot be the whole work of Sumati, which is probably distinguished by the name of the *Vriddha*, or ancient *Mānava*, and cannot be found entire; though several passages from it, which have been preserved by tradition, are occasionally cited in the new digest."

"We read in the preface to a treatise on legislation by Nārada," says Jacolliot, "written by one of his adepts, an associate of Brāhmanical power: 'Manu having written the laws of Brahmā, in 100,000 *slokas*, or distichs, which formed twenty-four books and a thousand chapters, gave the work to Nārada, the sage of sages, who abridged it for the use

1068. *Presbyterian Banner*, December 20, 1876.

1069. P. xii; see also *The Works of Sir Wm. Jones*, III, p. 344.

of mankind to 12,000 verses, which he gave to a son of *Brighu*, named *Sumati*, who, for the greater convenience of man, reduced them to 4000.' " <sup>1070</sup>

Here we have the opinion of Sir William Jones, who, in 1794, affirmed that the fragments in possession of the Europeans could not be *The Ancient Code of Manu*, and that of Louis Jacolliot, who, in 1868, after consulting all the authorities, and adding to them the result of his own long and patient research, writes the following: "The Hindū laws were codified by Manu *more than 3000 years before the Christian era*, copied by the whole of antiquity, and notably by Rome, which alone has left us a written law — the *Code of Justinian*; which has been adopted as the basis of all modern legislations." <sup>1071</sup>

In another volume, entitled *Christna et le Christ*, in a scientific arraignment of a pious, albeit very learned Catholic antagonist, M. Textor de Ravisi, who seeks to prove that the orthography of the name Christna is not warranted by its Sanskrit spelling — and has the worst of it — Jacolliot remarks: "We know that the legislator Manu is lost in the night of the ante-historical period of India; and that no Indianist has dared to refuse him the title of the most ancient law-giver in the world" (p. 350).

But Jacolliot had not heard of the Rev. Dunlop Moore. This is why, perhaps, he and several other Indiologists are preparing to prove that many of the Vedic texts, as well as those of Manu, sent to Europe by the Asiatic Society of Calcutta, are not genuine texts at all, but mostly due to the cunning tentative efforts of certain Jesuit missionaries to mislead science by the help of apocryphal works calculated at once to throw upon the history of ancient India a cloud of uncertainty and darkness, and on the modern Brāhmaṇas and pandits a suspicion of systematical interpolation. "These facts," he adds, "which are so well established in India that they are not even brought in question, must be revealed to Europe" (*Christna et le Christ*, p. 347).

Moreover, the *Code of Manu*, known to European Orientalists as that one which is commented upon by *Brighu*, does not even form a part of the ancient *Manu* called the *Vriddha-Mānava*. Although but small fragments of it have been discovered by our scientists, it does exist as a whole in certain temples; and Jacolliot proves that the texts sent to Europe disagree entirely with the same texts as found in the pagodas of Southern India. We can also cite for our purpose Sir William Jones, who, complaining of *Kullūka*, remarks that the latter seems in his commentaries never to have considered that "many of the laws of Manu are restricted to the first three ages."

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1070. *La Bible dans l'Inde*, p. 76; Jones: *Ordinances of Manu*, xi, and the General Note at the end.

1071. *La Bible dans l'Inde*, p. 33.

According to computation we are now in the age of *Kali-yuga*, the fourth, reckoning from that of *Satya* or *Krita-yuga*, first age, in which Hindū tradition establishes the laws of Manu, and the authenticity of which Sir William Jones implicitly accepted. Admitting all that may be said as to the enormous exaggerations of Hindū chronology — which, by the bye, dovetails far better with modern geology and anthropology than the 6000 years' caricature chronology of the Jewish *Scripture* — still as about 5000 years have elapsed since the fourth age of the world, or *Kali-yuga*, began, we have here a proof that one of the greatest Orientalists that ever lived — and a Christian in the bargain, not a Theosophist — believed that *Manu* is many thousand years older than Moses. Clearly one of two things should happen: Either Indian history should be remodeled for the *Presbyterian Banner*, or the writers for that sheet should study Hindū literature before trying their hand again at criticism of Theosophists.

But apart from the private opinions of these reverend gentlemen whose views very little concern us, we find even in the *New American Cyclopoedia* a decided tendency to dispute the antiquity and importance of the Hindū literature. The *Laws of Manu*, says one of the writers, "do not date earlier than the third century B. C." This term is a very elastic one. If by the *Laws of Manu* the writer means the *abridgment* of these laws, compiled and arranged by later Brāhmaṇas to serve as an authority for their ambitious projects, and with an idea of creating for themselves a rule of domination, then in such a sense they may be right, though we are prepared to dispute even that. At all events it is as little proper to pass off this abridgment for the genuine old laws codified by Manu, as to assert that the Hebrew *Bible* does not date earlier than the tenth century of our era, because we have no Hebrew manuscript older than that, or that the poems of Homer's *Iliad* were neither known nor written before its first authenticated manuscript was found. There is no Sanskrit manuscript in the possession of European scholars much older than four or five centuries,<sup>1072</sup> a fact which did not in the least restrain them from assigning to the *Vedas* an antiquity of between four or five thousand years. There are the strongest possible arguments in favor of the great antiquity of the *Books of Manu*, and without going to the trouble of quoting the opinions of various scholars, no two of whom agree, we will bring forward our own, at least as regards this most unwarranted assertion of the *Cyclopaedia*.

If, as Jacolliot proves text in hand,<sup>1073</sup> the *Code of Justinian* was copied from the *Laws of Manu*, we have first of all to ascertain the age of the

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1072. See Max Müller's 'Lecture on the *Vedas*', *Chips, &c.*, I, p. 10.

1073. *La Bible dans l'Inde*, pp. 33-47.

former; not as a written and perfect code, but in its origin. To answer is not difficult, we believe.

According to Varro, Rome was built in 3961 of the Julian period (754 B. C.). The Roman Law, as embodied by order of Justinian, and known as the *Corpus Juris Civilis*, was not a code, we are told, but a digest of the customs of legislation of many centuries. Though nothing is actually known of the original authorities, the chief source from which the *jus scriptum*, or written law, was derived, was the *jus non scriptum*, or the law of custom. Now it is just on this law of *custom* that we are prepared to base our arguments. The law of the twelve tables, moreover, was compiled about A. U. C. 300, and even this as respects private law was compiled from still earlier sources. Therefore, if these earlier sources are found to agree so well with the *Laws of Manu*, which the Brâmanas claim to have been codified in the *Krita-yuga*, an age anterior to the actual *Kali-yuga*, then we must suppose that this source of the 'Twelve Tables,' as laws of *custom* and tradition, are at least, by several hundred years, older than their copyists. This, alone, carries us right back to more than 1000 years B. C.

The *Mânava-Dharma-Sâstra*, embodying the Hindû system of cosmogony, is recognised as next to the *Vedas* in antiquity; and even Colebrooke assigns the latter to the fifteenth century B. C. And, now, what is the etymology of the name of *Mânava-Dharma-Sâstra*? It is a word compounded of *Manu*; *dharma*, institute; and *sâstra*, command or law. How then can Manu's laws date only since the third century before our Christian era?

The Hindû *Code* had never laid any claims to be divinely revealed. The distinction made by the Brâmanas themselves between the *Vedas* and every other sacred book of however respectable an antiquity, is a proof of it. While every sect holds the *Vedas* as the direct word of God — *sruti* (revelation) — the *Code of Manu* is designated by them simply as the *smriti*, a collection of oral traditions. Still these traditions, or 'recollections,' are among the oldest as well as the most revered in the land. But perhaps the strongest argument in favor of its antiquity, and the general esteem in which it is held, lies in the following fact. The Brâmanas have undeniably remodeled these traditions at some distant period, and made many of the actual laws, as they now stand in the *Code of Manu*, to answer their ambitious views. Therefore they *must have done it at a time when the burning of widows (suttee) was neither practised nor intended to be*, and it has been in practice for nearly 2500 years. No more than in the *Vedas* is there any such atrocious law mentioned in the *Code of Manu!* Who, unless he is completely unacquainted with the history of India, but knows that this country was once on the verge of a

religious rebellion occasioned by the prohibition of *suttee* by the English government? The Brāhmaṇas appealed to a verse from the *Rig-Veda* which commanded it. But this verse has been recently proved to have been falsified.<sup>1074</sup> Had the Brāhmaṇas been the sole authors of the *Code of Manu*, or had they codified it entirely instead of simply filling it with interpolations to answer their object not earlier than the time of Alexander, how is it possible that they would have neglected this most important point, and so imperiled its authority? This fact alone proves that the *Code* must be counted one of their most ancient books.

It is on the strength of such circumstantial evidence — that of reason and logic — that we affirm that, if Egypt furnished Greece with her civilization, and the latter bequeathed hers to Rome, Egypt herself had, in those unknown ages when Menes reigned,<sup>1075</sup> received her laws, her social institutions, her arts and her sciences, from pre-Vedic India;<sup>1076</sup> and that therefore, it is in that old initiatrix of the priests — adepts of all the other countries — we must seek for the key to the great mysteries of humanity.

And when we say, indiscriminately, ‘India,’ we do not mean the India of our modern days, but that of the archaic period. In those ancient times countries which are now known to us by other names were all called India. There was an Upper, a Lower, and a Western India, the latter of which is now Persia-Iran. The countries now named Tibet, Mongolia, and Great Tatar, were also considered by the ancient writers as India. We shall now give a legend in relation to those places, which science now fully concedes to have been the cradle of humanity.

Tradition says, and the records of the *Great Book* explain, that long before the days of Ad-am, and his inquisitive wife, He-va, where now are found but salt lakes and desolate barren deserts, there was a vast inland sea, which extended over Middle Asia, north of the proud Himālayan range, and its western prolongation. An island, which for its unparalleled beauty had no rival in the world, was inhabited by the last remnant of the race which preceded ours. This race could live with equal ease in water, air, or fire, for it had an unlimited control over the elements. These were the ‘Sons of God’; not those who saw the daughters of men, but the real *Elohim*, though in the Oriental Kabala they have another name. It was they who imparted Nature’s most weird secrets

1074. See footnote 989; also Roth: *Burial in India*, and Prof. H. H. Wilson’s art., ‘The Supposed Vaidic Authority for the Burning of Hindu Widows,’ etc.

1075. Bunsen gives as the first year of Menes, 3645, and Manetho, 3892 B. C. — *Egypt’s Place in Universal History*, V, pp. 33, 34.

1076. Louis Jacolliot, in *La Bible dans l’Inde*, part I, ch. vi, affirms the same.

to men, and revealed to them the ineffable, and now *lost* ‘word.’ This word, which is no word, has traveled once around the globe, and still lingers as a far-off dying echo in the hearts of some privileged men. The hierophants of all the Sacerdotal Colleges were aware of the existence of this island, but the ‘word’ was known only to the *Java Aleim*, or chief lord of every college, and was passed to his successor only at the moment of death. There were many such colleges, and the old classic authors speak of them.

We have already seen that it is one of the universal traditions accepted by all the ancient peoples that there were many races of men anterior to our present races. Each of these was distinct from the one which preceded it; and each disappeared as the following appeared. In *Manu*, six such races are plainly mentioned as having succeeded each other.

“From this *Manu-Svāyambhuva* [the minor, and answering to Adam Kadmon] issued from *Svayambhū*, or the Being existing through himself, descended six other *Manus* [men typifying progenitors], each of whom gave birth to a race of men. . . . These *Manus*, all powerful, of whom *Svāyambhuva* is the first, have each, in his period — *antara* — produced and directed this world composed of movable and unmovable beings” (*Manu*, ch. i, 61, 63).

In the *Siva-Purāna*,<sup>1077</sup> it runs thus:

“O *Siva*, thou god of fire, mayest thou destroy my sins, as the bleaching-grass of the jungle is destroyed by fire. It is through thy mighty Breath that *Adhima* [the first man] and *Heva* (completion of life, in Sanskrit), the ancestors of this race of men, have received life and covered the world with their descendants.”

There was no communication with the fair island by sea, but subterranean passages known only to the chiefs, communicated with it in all directions. Tradition points to many of the majestic ruins of India, Ellora, Elephanta, and the caverns of Ajunta (Chandor range), which belonged once to those colleges, and with which were connected such subterranean ways.<sup>1078</sup> Who can tell but the lost Atlantis — which is also

1077. *Purāna* means ancient and sacred history or tradition. See Loiseleur Deslongchamps' translation of *Manu*; also Jacolliot: *La genèse de l'humanité*, p. 328.

1078. There are archaeologists, who, like Mr. James Ferguson, deny the great antiquity of even one single monument in India. In his work, *Illustrations of the Rock-Cut Temples of India*, the author ventures to express the very extraordinary opinion that “Egypt had ceased to be a nation before the earliest of the cave-temples of India was excavated.” In short, he does not admit the existence of any cave anterior to the reign of *Aśoka*, and seems willing to prove that most of these rock-cut temples were executed from the time of that pious Buddhist king till the destruction of the *Andhra*

mentioned in the *Secret Book*, but, again, under another name, pronounced in the sacred language — did not exist yet in those days? The great lost continent might have, perhaps, been situated south of Asia, extending from India to Tasmania.<sup>1079</sup> If the hypothesis now so much doubted, and positively denied by some learned authors who regard it as a joke of Plato's, is ever verified, then, perhaps, will the scientists believe that the description of the god-inhabited continent was not altogether fable. And they may then perceive that Plato's guarded hints and the fact of his attributing the narrative to Solon and the Egyptian priests, were but a prudent way of imparting the fact to the world; and by cleverly combining truth and fiction, to disconnect himself from a story which the obligations imposed at initiation forbade him to divulge.

And how could the name of Atlanta itself originate with Plato at all? Atlante is *not* a Greek name, and its construction has nothing of the Grecian element in it. Brasseur de Bourbourg tried to demonstrate this years ago, and Baldwin, in his *Ancient America*, cites the former, who declares that: "The words *Atlas* and *Atlantic* have no satisfactory etymology in any language known to Europe. They are not Greek, and cannot be referred to any known language of the Old World. But in the *Nahuatl* [or Toltec] language we find immediately the radical *a*, *atl*, which signifies water, war, and the top of the head. From this comes a series of words, such as *atlan*, or the border of or amid the water; from which we have the adjective *Atlantic*. We have also *atlaca*, to combat. . . . A city named *Atlan* existed when the continent was discovered by Columbus, at the entrance of the Gulf of Uraha, in Darien, with a good harbor. It is now reduced to an unimportant *pueblo* [village] named *Aclo*."<sup>1080</sup>

Is it not, to say the least, very extraordinary to find in America a city called by a name which contains a purely local element, foreign moreover to every other country, in the alleged *fiction* of a philosopher of 400 years b. c.? The same may be said of the name of *America*, which may one day be found more closely related to Meru, the sacred mount in the center of the *seven* continents, according to the Hindū tradition, than to the name Amerigo Vespucci. We adduce the following reasons in favor of our argument:

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dynasty of *Magadha*, in the beginning of the fifth century. We believe such a claim perfectly arbitrary. Further discoveries are sure to show how erroneous and unwarranted it was.

1079. It is a strange coincidence that when first discovered, America was found to bear among some native tribes the name of *Atlanta*.

1080. Baldwin: *Ancient America*, p. 179.

1st. *Americ*, *Amerrique*, or *Amerique* is the name in Nicaragua for the high land or mountain range that lies between Juigalpa and Libertad, in the province of Chontales, and which reaches on the one side into the country of the Carcas Indians, and on the other side into the country of the Ramas Indians.

*Ic* or *ique*, as a terminal, means great, as *cacique*, etc.

Columbus mentions, in his fourth voyage, the village *Carai*, probably *Caicai*. Sorcerers, or medicine men, abounded among the people; and this was the region of the *Americ* range, 3000 feet high.

Yet he omits to mention this word.

The name *Americ Provincia* first appeared on a map published at Basel in 1522. Till that time, the region was believed to be part of India. In the same year Nicaragua was conquered by Gil Gonzales Dávila.<sup>1081</sup>

2nd. "The Northmen who visited the continent in the tenth century,<sup>1082</sup> a low level coast thickly covered with wood," called it *Markland*, from *mark*, a wood. The *r* had a rolling sound as in *merrick*. A similar word is found in the country of the Himalayas, and the name of the World-Mountain, *Meru*, is pronounced in some dialects as *Meruah*, the letter *h* being strongly aspirated. The main idea is, however, to show how two peoples could possibly accept a word of similar sound, each having used it in their own sense, and finding it applied to the same territory.

"It is most plausible," says Professor Wilder, "that the State of Central America, where we find the name *Americ* signifying [like the Hindu *Meru*, we may add] great mountain, gave the continent its name. Vespucci would have used his surname if he had designed to give a title to a continent. If the Abbé de Bourbourg's theory of *Atlan* as the source of *Atlas* and *Atlantic* is verified, the two hypotheses could agree most charmingly. As Plato was not the only writer who treated of a world beyond the pillars of Hercules, and as the ocean is still shallow and grows sea-weed all through the tropical part of the Atlantic, it is not wild to imagine that this continent projected, or that there was an island-world on that coast. The Pacific also shows signs of having been a populous island-empire of Malays or Javanese — if not a continent amid the North and South. We know that Lemuria in the Indian Ocean is a dream of scientists; and that the Sahara and the middle belt of Asia were perhaps once sea-beds."

1081. See Thomas Belt: *The Naturalists in Nicaragua*. London, 1873.

1082. Torfaeus: *Historia Vinlandias antiquas*.

To continue the tradition, we have to add that the class of hierophants was divided into two distinct categories: those who were instructed by the 'Sons of God,' of the island, and who were initiated in the divine doctrine of pure revelation, and others who inhabited the lost Atlantis — if such must be its name — and who, being of another race, were born with a sight which embraced all hidden things, and was independent of both distance and material obstacle. In short, they were the *fourth* race of men mentioned in the *Popol Vuh*, whose sight was unlimited and who knew all things at once. They were, perhaps, what we should now term 'natural-born mediums,' who neither struggled nor suffered to obtain their knowledge, nor did they acquire it at the price of any sacrifice. Therefore, while the former walked in the path of their divine instructors, and acquiring their knowledge by degrees, learned at the same time to discern the evil from the good, the born *adepts* of Atlantis blindly followed the insinuations of the great and invisible 'Dragon,' the King *Thevetat* (the Serpent of *Genesis*?). *Thevetat* had neither learned nor acquired knowledge, but, to borrow an expression of Dr. Wilder in relation to the tempting Serpent, he was "a sort of Socrates who *knew* without being initiated." Thus, under the evil insinuations of their demon, *Thevetat*, the Atlantis-race became a nation of wicked *magicians*. In consequence of this, war was declared, the story of which would be too long to narrate; its substance may be found in the disfigured allegories of the race of Cain, the giants, and that of Noah and his righteous family. The conflict came to an end by the submersion of Atlantis; which finds its imitation in the stories of the Babylonian and Mosaic flood: The giants and magicians ". . . and all flesh died . . . and every man." All except Xisuthrus and Noah, who are substantially identical with the great Father of the *Thlinkithians* in the *Popol Vuh*, or the sacred book of the Guatemaleans, which also tells of his escaping in a large boat, like the Hindu Noah — *Vairavata*.

If we believe the tradition at all, we have to credit the further story that from the intermarrying of the progeny of the hierophants of the island and the descendants of the Atlantean Noah, sprang up a mixed race of righteous and wicked. On the one side the world had its Enochs, Moseses, Gautama-Buddhas, its numerous 'Saviors,' and great hierophants; on the other hand, its 'natural magicians' who, through lack of the restraining power of proper spiritual enlightenment, and because of weakness of physical and mental organization, unintentionally perverted their gifts to evil purposes. Moses had no word of rebuke for those adepts in prophecy and other powers who had been instructed in the colleges of esoteric wisdom men-

tioned in the *Bible*.<sup>1083</sup> His denunciations were reserved for such as either wittingly or otherwise debased the powers inherited from their Atlantean ancestors to the service of evil spirits, to the injury of humanity. His wrath was kindled against the spirit of *Ob*, not that of *Od.*\* \*

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1083. *2 Kings*, xxii, 14; *2 Chronicles*, xxxiv, 22.

\* \* As we are going to press with this chapter, we have received from Paris, through the kindness of the Honorable John L. O'Sullivan, the complete works of Louis Jacolliot, in twenty-one volumes. They are chiefly upon India and its old traditions, philosophy and religion. This indefatigable writer has collected a world of information from various sources, mostly authentic. While we do not accept his personal views on many points, still we freely acknowledge the extreme value of his copious translations from the Indian sacred books. The more so, since we find them corroborating in every respect the assertions we have made. Among other instances is this matter of the submergence of continents in prehistoric days.

In his *Histoire des Vierges: Les Peuples et les Continents disparus*, he says: "One of the most ancient legends of India, preserved in the temples by oral and written tradition, relates that several hundred thousand years ago there existed in the Pacific Ocean an immense continent which was destroyed by geological upheaval, and the fragments of which must be sought in Madagascar, Ceylon, Sumatra, Java, Borneo, and the principal isles of Polynesia.

"The high plateaux of Hindustan and Asia, according to this hypothesis, would only have been represented in those distant epochs by great islands contiguous to the central continent. . . . According to the Brahmans this country had attained a high civilization, and the peninsula of Hindustan, enlarged by the displacement of the waters, at the time of the grand cataclysm, has but continued the chain of the primitive traditions born in this place. These traditions give the name of *Rutas* to the peoples which inhabited this immense equinoctial continent, and from their speech *was derived the Sanskrit*. [We shall have something to say of this language in our second volume.]

"The Indo-Hellenic tradition, preserved by the most intelligent population which emigrated from the plains of India, equally relates the existence of a continent and a people to which it gives the names of Atlantis and Atlantides, and which it locates in the Atlantic in the northern portion of the Tropics.

"Apart from the fact that the supposition of an ancient continent in those latitudes, the vestiges of which may be found in the volcanic islands and mountainous surface of the Azores, the Canaries and Cape Verd, is not devoid of geographical probability, the Greeks, who moreover never dared to pass beyond the pillars of Hercules, on account of their dread of the mysterious ocean, appeared too late in antiquity for the stories preserved by Plato to be anything else than an echo of the Indian legend. Moreover when we cast a look on a planisphere, at the sight of the islands and islets strewn from the Malayan Archipelago to Polynesia, from the straits of Sund to Easter Island, it is impossible, upon the hypothesis of continents preceding those which we inhabit, not to place there the most important of all.

"A religious belief, common to Malacca and Polynesia, that is to say to the two opposite extremes of the Oceanic world, affirms 'that all these islands once formed two immense countries, inhabited by yellow men and black men, always at war; and that the gods, wearied with their quarrels, having charged Ocean to pacify them, the latter swallowed up the two continents, and since then it had been impossible to make him give up his captives. Alone, the mountain-peaks and high plateaux escaped the flood, by the power of the gods, who perceived too late the mistake they had committed.'

The ruins which cover both Americas, and are found on many West Indian islands, are all attributed to the submerged Atlanteans. As well as the hierophants of the old world, which in the days of Atlantis was almost connected with the new one by land, the magicians of the now submerged country had a net-work of subterranean passages running in all directions. In connexion with those mysterious catacombs we will now give a curious story told to us by a Peruvian, long since dead, as we were traveling together in the interior of his country. There must be truth in it, as it was afterward confirmed to us by an Italian gentleman who had seen the place and who, but for lack of means and time, would have verified the tale himself, at least partially. The informant of the Italian was an old priest, who had had the secret divulged to him, at confession, by a Peruvian Indian. We may add, moreover, that the priest was compelled to make the revelation, being at the time completely under the mesmeric influence of the traveler.

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"Whatever there may be in these traditions, and whatever may have been the place where a civilization more ancient than that of Rome, of Greece, of Egypt, and of India was developed, it is certain that this civilization did exist, and that it is highly important for science to recover its traces, however feeble and fugitive they may be" (pp. 13-15).

This last tradition, translated by Louis Jacolliot from the Sanskrit manuscripts, corroborates the one we have given from the 'Records of the Secret Doctrine.' The war mentioned between the yellow and the black men, relates to a struggle between the 'sons of God' and the 'sons of giants,' or the inhabitants and magicians of the Atlantis.

The final conclusion of M. Jacolliot, who visited personally all the islands of Polynesia, and devoted years to the study of the religion, language, and traditions of nearly all the peoples, is as follows:

"As to the Polynesian continent which disappeared at the time of the final geological cataclysms, its existence rests on such proofs that to be logical we can doubt no longer.

"The three summits of this continent, Sandwich Islands, New Zealand, Easter Island, are distant from each other from fifteen to eighteen hundred leagues, and the groups of intermediate islands, Fiji, Samoa, Tonga, Scilly, Austral, Marquesas, Tahiti, Paumota, Gambier, are themselves distant from these extreme points from seven or eight hundred to one thousand leagues.

"All navigators agree in saying that the extreme and the central groups could never have communicated in view of their actual geographical position, and with the insufficient means they had at hand. It is physically impossible to cross such distances in a pirogue . . . without a compass, and travel months without provisions.

"On the other hand, the aborigines of the Sandwich Islands, of Fiji, of New Zealand, of the central groups, of Samoa, Tahiti, etc., had never known each other, had never heard of each other before the arrival of the Europeans. And yet, each of these people maintained that their island had at one time formed a part of an immense stretch of land which extended toward the West, on the side of Asia. And all, brought together, were found to speak the same language, to have the same usages, the same customs, the same religious belief. And all to the question, 'Where is the cradle of your race?' for sole response, extended their hand toward the setting sun" (*Ibid.*, pp. 307-8).

The story concerns the famous treasures of the last of the Incas. The Peruvian asserted that since the well-known and miserable murder of the latter by Pizarro, the secret had been known to all the Indians, except the *Mestizos*, who could not be trusted. It runs thus: The Inca was made prisoner, and his wife offered for his liberation a room full of gold, "from the floor up to the ceiling, as high up as his conqueror could reach" before the sun would set on the third day. She kept her promise, but Pizarro broke his word, according to Spanish practice. Marveling at the exhibition of such treasures, the conqueror declared that he would not release the prisoner, but would murder him, unless the queen revealed the place whence the treasure came. He had heard that the Incas had somewhere an inexhaustible mine; a subterranean road or tunnel running many miles under ground, where were kept the accumulated riches of the country. The unfortunate queen begged for delay, and went to consult the oracles. During the sacrifice, the chief-priest showed her in the consecrated 'black mirror'<sup>1084</sup> the unavoidable murder of her husband, whether she delivered the treasures of the crown to Pizarro or not. Then the queen gave the order to close the entrance, which was a door cut in the rocky wall of a chasm. Under the direction of the priest and magicians, the chasm was accordingly filled to the top with huge masses of rock, and the surface covered over so as to conceal the work. The Inca was murdered by the Spaniards and his unhappy queen committed suicide. Spanish greed overreached itself, and the secret of the buried treasures was locked in the breasts of a few faithful Peruvians.

Our Peruvian informant added that in consequence of certain indiscretions at various times, persons had been sent by different governments to search for the treasure under the pretext of scientific exploration. They had rummaged the country through, but without realizing their object. So far this tradition is corroborated by the reports of Dr. Tschudi and other historians of Peru. But there are certain additional details which we are not aware have been made public before now.

Several years after hearing the story, and its corroboration by the

1084. These 'magic mirrors,' generally black, are another proof of the universality of an identical belief. In India these mirrors are prepared in the province of Agra and are also fabricated in Tibet and China. And we find them in Ancient Egypt, from whence, according to the native historian quoted by Brasseur de Bourbourg, the ancestors of the Quichés brought them to Mexico; the Peruvian sun-worshipers also used them. When the Spaniards had landed, says the historian, the King of the Quichés ordered his priests to consult the mirror, in order to learn the fate of his kingdom. "The *demon* reflected the present and the future as in a mirror," he adds (Cf. Brasseur de Bourbourg: *Nations civilisées du Mexique*, I, p. 124).

Italian gentleman, we again visited Peru. Going southward from Lima, by water, we reached a point near Arica at sunset, and were struck by the appearance of an enormous rock, nearly perpendicular, which stood in mournful solitude on the shore, apart from the range of the Andes. It was the tomb of the Incas. As the last rays of the setting sun strike the face of the rock, one can make out, with an ordinary opera-glass, some curious hieroglyphics inscribed on the volcanic surface.

When Cuzco was the capital of Peru, it contained a temple of the sun, famed far and near for its magnificence. It was roofed with thick plates of gold, and the walls were covered with the same precious metal; the eave-troughs were also of solid gold. In the west wall the architects had contrived an aperture in such a way that when the sunbeams reached it, it focused them inside the building. Stretching like a golden chain from one sparkling point to another, they encircled the walls, illuminating the grim idols, and disclosing certain mystic signs at other times invisible. It was only by understanding these hieroglyphics — identical with those which may be seen to this day on the tomb of the Incas — that one could learn the secret of the tunnel and its approaches. Among the latter was one in the neighborhood of Cuzco, now masked beyond discovery. This leads directly into an immense tunnel which runs from Cuzco to Lima, and then, turning southward, extends into Bolivia. At a certain point it is intersected by a royal tomb. Inside this sepulchral chamber are cunningly arranged two doors; or, rather, two enormous slabs which turn upon pivots, and close so tightly as to be only distinguishable from the other portions of the sculptured walls by the secret signs, whose key is in the possession of the faithful custodians. One of these turning slabs covers the southern mouth of the Liman tunnel — the other, the northern one of the Bolivian corridor. The latter, running southward, passes through Tarapaca and Cobija, for Arica is not far away from the little river called Pay'quina,<sup>1085</sup> which is the old boundary between Peru and Bolivia.

Not far from this spot stand three separate peaks which form a curious triangle; they are included in the chain of the Andes. According to tradition the only practicable entrance to the corridor leading northward is in one of these peaks; but without the secret of its landmarks, a regiment of Titans might rend the rocks in vain in the attempt to find it. But even were some one to gain an entrance and find his way as far as the turning slab in the wall of the sepulcher, and attempt to blast it out,

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1085. Pay'quina, or Payaguina, so called because its waves used to drift particles of gold from the beach. We found a few specks of genuine metal in a handful of sand that we brought back to Europe.

the superincumbent rocks are so disposed as to bury the tomb, its treasures, and — as the mysterious Peruvian expressed it to us — “a thousand warriors” in one common ruin. There is no other access to the Arica chamber but through the door in the mountain near Pay’quina. Along the entire length of the corridor, from Bolivia to Lima and Cuzco, are smaller hiding-places filled with treasures of gold and precious stone, the accumulations of many generations of Incas, the aggregate value of which is incalculable.

We have in our possession an accurate plan of the tunnel, the sepulcher, and the doors, given to us at the time by the old Peruvian. If we had ever thought of profiting by the secret, it would have required the co-operation of the Peruvian and Bolivian governments on an extensive scale. To say nothing of physical obstacles, no one individual or small party could undertake such an exploration without encountering the army of smugglers and brigands with which the coast is infested; and which, in fact, includes nearly the whole population. The mere task of purifying the mephitic air of the tunnel, which had not been entered for centuries, would also be a serious one. There, however, the treasure lies, and there, the tradition says, it will lie till the last vestige of Spanish rule disappears from the whole of North and South America.

The treasures exhumed by Dr. Schliemann at Mycenae have awakened popular cupidity, and the eyes of adventurous speculators are being turned toward the localities where the wealth of ancient peoples is supposed to be buried, in crypt or cave, or beneath sand or alluvial deposit. Around no other locality, not even Peru, hangs so many traditions as around the Gobi Desert. In Independent Tatary this howling waste of shifting sand was once, if report speaks correctly, the seat of one of the richest empires the world ever saw. Beneath the surface are said to lie such wealth in gold, jewels, statuary, arms, utensils, and all that indicates civilization, luxury, and fine arts, as no existing capital of Christendom can show today. The Gobi sand moves regularly from east to west before terrific gales that blow continually. Occasionally some of the hidden treasures are uncovered, but not a native dare touch them, for the whole district is under the ban of a mighty spell. Death would be the penalty. Bahti — hideous, but faithful gnomes — guard the hidden treasures of this prehistoric people, awaiting the day when the revolution of cyclic periods shall again cause their story to be known for the instruction of mankind.

According to local tradition, the tomb of Jenghiz Khan still exists near Lake Tabasun Nor. Within lies the Mongolian Alexander, as though asleep. After three more centuries he will awake and lead his people to new victories and another harvest of glory. Though this

prophetic tradition be received with ever so many grains of salt, we can affirm as a fact that the tomb itself is no fiction, nor has its amazing richness been exaggerated.

The district of the Gobi wilderness and, in fact, the whole area of Independent Tatary and Tibet is jealously guarded against foreign intrusion. Those who are permitted to traverse it are under the particular care and pilotage of certain agents of the chief authority, and are in duty bound to convey no intelligence respecting places and persons to the outside world. But for this restriction, even we might contribute to these pages accounts of exploration, adventure, and discovery that would be read with interest. The time will come, sooner or later, when the dreadful sand of the desert will yield up its long-buried secrets, and then there will indeed be unlooked-for mortifications for our modern vanity.

"The people of *Pashai*,"<sup>1086</sup> says Marco Polo, the daring traveler of the thirteenth century, "are great adepts in sorceries and the diabolic arts." And his learned editor adds: "This *Pashai*, or *Udyāna*, was the native country of Padma-Sambhava, one of the chief apostles of lamaism, i. e., of Tibetan Buddhism, and a great master of enchantments. The doctrines of Sakya, as they prevailed in *Udyāna in old times*, were probably strongly tinged with Sivaitic magic, and the Tibetans still regard the locality as the classic ground of sorcery and witchcraft."

The 'old times' are just like the 'modern times'; nothing is changed as to magical practices except that they have become still more esoteric and arcane, and that the caution of the adepts increases in proportion to the traveler's curiosity. Hiuen-Tsang says of the inhabitants: "The men . . . are fond of study, but pursue it with no ardor. *The science of magical formulae has become a regular professional business with them.*"<sup>1087</sup> We will not contradict the venerable Chinese pilgrim on this point, and are willing to admit that in the seventh century *some* people made "a professional business" of magic; so, also, do *some* people now, but certainly not the true adepts. It is not Hiuen-Tsang, the pious, courageous man, who risked his life a hundred times to have the bliss of perceiving Buddha's shadow in the cave of Peshawar, who would have accused the holy lamas and monkish thaumaturgists of "making a professional business" of showing it to travelers. The injunction of Gautama, contained in his answer to King Prasenajit, his protector, who called on him to perform miracles, must have been ever

1086. The regions somewhere about *Udyāna* and *Kashmir*, as the translator and editor of Marco Polo (Colonel Yule), believes. I, p. 173 (2nd ed.).

1087. *Voyage des pèlerins bouddhistes*, II, pp. 131-2, and *Histoire de la vie de Hiouen Thseang*, etc., traduit du Chinois par Stanislas Julien.

present to the mind of Hiuen-Tsang. "Great king," said Gautama, "I do not teach the law to my pupils, telling them 'go, ye saints, and before the eyes of the Brâhmaṇas and householders perform, by means of your supernatural powers, miracles greater than any man can perform.' I tell them, when I teach them the law, 'Live, ye saints, *hiding your good works, and showing your sins.*'"

Struck with the accounts of magical exhibitions witnessed and recorded by travelers of every age who had visited Tatar and Tibet, Colonel Yule comes to the conclusion that the natives must have had "at their command the whole encyclopaedia of modern 'Spiritualists.' Duhalde mentions among their sorceries the art of producing by their invocations the figures of Laotsu<sup>1088</sup> and their divinities *in the air*, and of making a pencil write answers to questions without anybody touching it."<sup>1089</sup>

The said invocations pertain to religious mysteries of their sanctuaries; if done otherwise, or for the sake of *gain*, they are considered *sorcery*, necromancy, and strictly forbidden. The art of making a pencil write *without contact* was known and practised in China and other countries centuries before the Christian era. It is the A B C of magic in those countries.

When Hiuen-Tsang desired to adore the shadow of Buddha, it was not to "professional magicians" that he resorted, but to the power of his own soul-invocation; the power of prayer, faith, and contemplation. All was dark and dreary near the cavern in which the miracle was alleged to take place sometimes. Hiuen-Tsang entered and began his devotions. He made a hundred salutations, but neither saw nor heard anything. Then, thinking himself too sinful, he wept bitterly, and despaired. But as he was going to give up all hope, he perceived on the eastern wall a feeble light, but it disappeared. He renewed his prayers, full of hope this time, and again he saw the light, which flashed and disappeared again. After this he made a solemn vow: he would not leave the cave till he had the rapture to see at last the shadow of the 'Venerable of the Age.' He had to wait longer after this, for only after two hundred prayers was the dark cave suddenly "bathed in light, and the shadow of Buddha, of a brilliant white color, rose majestically on the wall, as when the clouds suddenly open, and, all at once, display the marvelous image of the 'Mountain of Light.' A dazzling splendor lighted up the features of the divine countenance. Hiuen-Tsang was lost in contemplation and wonder, and would not turn his eyes away from the sublime and incomparable object." Hiuen-

1088. Lao-tse, the Chinese philosopher.

1089. *The Book of Ser Marco Polo*, I, p. 318. See also, in this connexion, the experiments of Mr. Crookes described in chapter vi of this work.

Tsang adds in his own diary, *See-yu-kee*, that it is only when man prays with sincere faith, and if he has received from above a hidden impression, that he sees the shadow clearly, but he cannot enjoy the sight for any length of time.<sup>1090</sup>

Those who are so ready to accuse the Chinese of irreligion will do well to read Schott's *Essay on Buddhism in China and Upper Asia*.<sup>1091</sup> "In the years *Yuan-yeu* of the Sung (A. D. 1086-1093) a pious matron with her two servants lived entirely to the Land of Enlightenment. One of the maids said one day to her companion: 'Tonight I shall pass over to the Realm of Amita' [Buddha]. The same night a balsamic odor filled the house, and the maid died without any preceding illness. On the following day the surviving maid said to her lady: 'Yesterday my deceased companion appeared to me in a dream, and said: "Thanks to the persevering supplications of our mistress, I am become a partaker of Paradise, and my blessedness is past all expression in words."'" The matron replied: 'If she will appear to me also, then will I believe all you say.' The next night the deceased really appeared to her. The lady asked: 'May I, for once, visit the Land of Enlightenment?' 'Yea,' answered the Blessed Soul; 'thou hast but to follow thine hand-maiden.' The lady followed her (in her dream), and soon perceived a lake of immeasurable expanse, overspread with innumerable red and white lotus flowers, of various sizes, some blooming, some fading. She asked what those flowers might signify? The maiden replied: 'These are all human beings on the Earth whose thoughts are turned to the Land of Enlightenment. The very first longing after the Paradise of Amita produces a flower in the Celestial Lake, and this becomes daily larger and more glorious, as the self-improvement of the person whom it represents advances; in the contrary case, it loses in glory and fades away.'<sup>1092</sup> The matron desired to know the name of an enlightened one who reposed on one of the flowers, clad in a waving and wondrously glistening raiment. Her whilom maiden answered: 'That is Yang-kie.' Then asked she the name of another, and was answered: 'That is

1090. Max Müller: 'Buddhist Pilgrims,' in *Chips, etc.*, I, pp. 269-270.

1091. Berlin Academy of Sciences, 1846.

1092. Colonel Yule makes a remark in relation to the above Chinese mysticism which for its noble fairness we quote most willingly. "In 1871," he says, "I saw in Bond Street an exhibition of the (so-called) 'spirit' drawings, i. e., drawings executed by a 'medium' under extraneous and invisible guidance. A number of these extraordinary productions (for extraordinary they were undoubtedly) professed to represent the 'Spiritual Flowers' of such and such persons; and the explanation of these as presented in the catalogue was in substance exactly that given in the text. It is highly improbable that the artist had any cognisance of Schott's *Essay*, and the coincidence was certainly very striking." (*The Book of Ser Marco Polo*, I, p. 444; 2nd ed.)

Mahu.' The lady then said: 'At what place shall I hereafter come into existence?' Then the Blessed Soul led her a space further, and showed her a hill that gleamed with gold and azure. 'Here,' said she, 'is your future abode. You will belong to the first order of the blessed.' When the matron awoke, she sent to inquire for Yang-kie and Mahu. The first was already departed; the other still alive and well. And thus the lady learned that the soul of one who advances in holiness and never turns back, may be already a dweller in the Land of Enlightenment, even though the body still sojourn in this transitory world" (pp. 55-6).

In the same essay, another Chinese story is translated, and to the same effect: "I knew a man," says the author, "who during his life had killed many living beings, and was at last struck with an apoplexy. The sorrows in store for his sin-laden soul pained me to the heart; I visited him, and exhorted him to call on the Amita; but he obstinately refused. His illness clouded his understanding; in consequence of his misdeeds he had become hardened. What was before such a man when once his eyes were closed? In this life the night followeth the day, and the winter followeth the summer; that, all men are aware of. But that life is followed by death, no man will consider. Oh, what blindness and obduracy is this!" (p. 93).

These two instances of Chinese literature hardly strengthen the usual charge of irreligion and total materialism brought against the nation. The first little mystical story is full of spiritual charm, and would grace any Christian religious book. The second is as worthy of praise, and we have but to replace "Amita" with "Jesus" to have a highly orthodox tale, as regards religious sentiments and code of philosophical morality. The following instance is still more striking, and we quote it for the benefit of Christian revivalists:

"Hoang-ta-tie, of T'ancheu, who lived under the Sung, followed the craft of a blacksmith. Whenever he was at his work he used to call, without intermission on the name of Amita-Buddha. One day he handed to his neighbors the following verses of his own composition to be spread about:—

'Ding dong! The hammer-strokes fall long and fast,  
Until the iron turns to steel at last!  
Now shall the long, long day of rest begin,  
The *Land of Bliss Eternal* calls me in!'

"Thereupon he died. But his verses spread all over Honan, and many learned to call upon Buddha." 1093

To deny to the Chinese or any people of Asia, whether Central, Upper, or Lower, the possession of any knowledge, or even perception

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1093. Schott: *Essay on Buddhism*, p. 103.

of spiritual things, is perfectly ridiculous. From one end to the other the country is full of mystics, religious philosophers, Buddhist saints, and *magicians*. Belief in a spiritual world full of invisible beings who, on certain occasions, appear to mortals objectively is universal. "According to the belief of the nations of Central Asia," remarks I. J. Schmidt, "the earth and its interior, as well as the encompassing atmosphere, are filled with Spiritual Beings, which exercise an influence, partly beneficent, partly malignant, on the whole of organic and inorganic nature. . . . Especially are deserts and other wild or uninhabited tracts, or regions in which the influences of nature are displayed on a gigantic and terrible scale, regarded as the chief abode or rendezvous of evil spirits. And hence the steppes of Turan, and in particular the great sandy Desert of Gobi have been looked on as the dwelling-place of malignant beings, from days of hoary antiquity."<sup>1094</sup>

Marco Polo — as a matter of course — mentions more than once in his curious book of *Travels* these tricky nature-spirits of the deserts. For centuries, and especially in the last one, his strange stories had been completely rejected. No one would believe him when he said he had witnessed, time and again, with his own eyes, the most wonderful feats of magic performed by the subjects of Kublai-Khan and adepts of other countries. On his death-bed Marco was strongly urged to retract his alleged 'falsehoods'; but he solemnly swore to the truth of what he said, adding that "he had not told *one-half* of what he had really seen!"<sup>1095</sup> There is now no doubt that he spoke the truth, since Marsden's edition and that of Colonel Yule have appeared. The public is especially beholden to the latter for bringing forward so many authorities corroborative of Marco's testimony, and explaining some of the phenomena in the usual way, for he makes it plain beyond question that the great traveler was not only a veracious but an exceedingly observant writer. Warmly defending his author, the conscientious editor, after enumerating more than one hitherto controverted and even rejected point in the Venetian's *Travels*, concludes by saying: "Nay, the last two years have thrown a promise of light even on what seemed the *wildest* of Marco's stories, and the bones of a veritable Ruc from New Zealand lie on the table of Professor Owen's cabinet!"<sup>1096</sup>

The monstrous bird of the *Arabian Nights*, or "Arabian Mythology," as Webster calls the *Ruc* (or *Roc*), having been identified, the next thing in order is to *discover* and recognise that *Aladdin's* magical lamp has also certain claims to reality.

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1094. *Scanang-Saetzen Chungtaidschi, Geschichte der Ost-Mongolen*, p. 352: St. Petersburg, 1829. 1095. *The Book of Ser Marco Polo*, Introd.; 2nd ed. 1096. *Ibid.* [preface to the second edition.]

Describing his passage through the great desert of Lop, Marco Polo speaks of a marvelous thing, "which is that, when travelers are on the move by night . . . they will hear spirits talking. Sometimes the spirits will call him by name. . . . Even in the daytime one hears these spirits talking. And sometimes you shall hear the sound of a variety of musical instruments, and still more commonly the sound of drums."<sup>1097</sup>

In his notes, the translator quotes the Chinese historian, Matwanlin, who corroborates the same. "During the passage of this wilderness you hear sounds," says Matwanlin, "sometimes of singing, sometimes of wailing; and it has often happened that travelers going aside to see what those sounds might be, have strayed from their course and been entirely lost; for they were voices of spirits and goblins."<sup>1098</sup> "These goblins are not peculiar to the Gobi," adds the editor, "though that appears to have been their most favored haunt. *The awe of the vast and solitary Desert raises them in all similar localities*" (I, p. 206).

Colonel Yule would have done well to consider the possibility of serious consequences arising from the acceptance of his theory. If we admit that the weird cries of the Gobi are due to the *awe* inspired "by the vast and solitary desert," why should the goblins of the Gadarenes (*Luke*, viii, 29) be entitled to any better consideration? and why may not Jesus have been self-deceived as to his objective tempter during the forty days' trial in the "wilderness"? We are quite ready to receive or reject the theory enunciated by Colonel Yule, but shall insist upon its impartial application to all cases. Pliny speaks of the phantoms that appear and vanish in the deserts of Africa;<sup>1099</sup> Aethicus, the early Christian cosmographer, mentions, though incredulous, the stories that were told of the voices of singers and revelers in the desert; and "Mas'udi tells of the *ghūls*, which in the deserts appear to travelers by night and in lonely hours";<sup>1100</sup> and also "Apollonius of Tyana and his companions, in a desert near the Indus by moonlight, see an *empusa* or *ghūl*, taking many forms. . . . They revile it, and it goes off uttering shrill cries."<sup>1101</sup> And Ibn Batutah relates a like legend of the Western Sahara: "If the messenger be solitary, the demons sport with him and fascinate him, so that he strays from his course and perishes."<sup>1102</sup> Now if all these matters are capable of a 'rational explanation' (and we do not doubt it as regards most of these cases), then the *Bible-devils* of the wilderness deserve no more consideration, but should have the same rule applied to

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1097. *The Book of Ser Marco Polo*, I, p. 203.

1098. Visdelou: Suppl. to B. d'Herbelot's *Bibliothèque orientale*, p. 130: Paris, 1780.

1099. *Nat. Hist.*, VII, 2. 1100. *Les prairies d'or*, III, pp. 315, 324: Paris, 1861.

1101. Philostratus: *Vita Apoll.*, II, iv. 1102. *Voyages d'Ibn Batutah*, IV, p. 382.

them. They too are creatures of terror, imagination, and *superstition*; hence the narratives of the *Bible* must be false; and if one single verse is false, then a cloud is thrown upon the title of all the rest to be considered *divine* revelation. Once admit this, and this collection of canonical documents is at least as amenable to criticism as any other book of stories.<sup>1103</sup>

There are many spots in the world where the strangest phenomena have resulted from what were later ascertained to be natural physical causes. In Southern California there are certain places on the sea-shore where the sand when disturbed produces a loud musical ring. It is known as the "musical sand," and the phenomenon is supposed to be of an electrical nature. "The sound of musical instruments, chiefly of drums, is a phenomenon of another class, and is really produced in certain situations among sandhills when the sand is disturbed," says the editor of *Marco Polo*. "A very striking account of a phenomenon of this kind, regarded as supernatural, is given by Friar Odoric, whose experience I fancy I have traced to the *Reg Ruwán* or 'Flowing Sand' north of Kabul.<sup>1104</sup> Besides this celebrated example . . . I have noted that equally well-known one of the *Jibal Nakia*, or 'Hill of the Bell' in the Sinai desert; . . . *Jibal-ul-Thabil*, or 'Hill of the Drums,' between Medina and Mecca; . . . A Chinese narrative of the tenth century mentions the phenomenon as known near *Kwachau*, on the eastern border of the Lop desert, under the name of 'the singing sands.'"<sup>1105</sup>

That all these are natural phenomena, no one can doubt. But what of the questions and answers, plainly and audibly given and received? What of conversations held between certain travelers and the *invisible* spirits, or unknown beings, that sometimes appear to whole caravans in visible form? If so many millions believe in the possibility that spirits may clothe themselves with material bodies, behind the curtain of a 'medium,' and appear to the *circle*, why should they reject the same possibility for the elemental spirits of the deserts? This is the "to be,

1103. There are pious critics who deny the world the same right to judge the 'Bible' on the testimony of deductive logic as 'any other book.' Even exact science must bow to this decree. In the concluding paragraph of an article devoted to a terrible onslaught on Baron Bunsen's 'Chronology,' which does not quite agree with the 'Bible,' a writer exclaims, "the subject we have proposed to ourselves is completed. . . . We have endeavored to meet Chevalier Bunsen's charges against the inspiration of the 'Bible' on its own ground. . . . An inspired book . . . never can, as an expression of its own teaching, or as a part of its own record, bear witness to any untrue or ignorant statement of fact, whether in history or doctrine. *If it be untrue in its witness of one, who shall trust its truth in the witness of the other?*" (*The Journal of Sacred Literature and Biblical Record*, edited by the Rev. H. Burgess, Oct., 1859, p. 70.)

1104. *Cathay and the Way Thither*, pp. ccliv, 156, 398.

1105. J. P. Abel-Rémusat: *Histoire du Khoton*, p. 74; Yule: *Marco Polo*, I, p. 206.

or not to be" of Hamlet. If 'spirits' can do all that Spiritualists claim for them, why can they not appear equally to the traveler in the wildernesses and solitudes? A recent scientific article in a Russian journal attributes such 'spirit-voices,' in the great Gobi desert, to the echo. A very reasonable explanation, if it can only be demonstrated that these voices simply repeat what has been previously uttered by a living person. But when the 'superstitious' traveler gets intelligent *answers* to his questions, this Gobi *echo* at once shows a very near relationship with the famous echo of the Théâtre Porte St.-Martin at Paris. "How do you do, sir?" shouts one of the actors in the play. "Very poorly, my son; thank you. I am getting old, very . . . very old!" politely answers the echo!

What incredulous merriment must the *superstitious* and *absurd* narratives of Marco Polo, concerning the 'supernatural' gifts of certain shark and wild-beast charmers of India, whom he terms *Abraiaman*, have excited for long centuries! Describing the pearl-fishery of Ceylon, as it was in his time, he says that the merchants are "obliged also to pay those men who *charm* the great fishes — to prevent them from injuring the divers whilst engaged in seeking pearls under water — one-twentieth part of all that they take. These fish-charmers are termed *Abraiaman* [Brāhmaṇa?], and their charm holds good for that day only, for at night they dissolve the charm, so that the fishes can work mischief at their will. These *Abraiaman* know also how to charm beasts and birds, and every living thing."

And this is what we find in the explanatory notes of Colonel Yule, in relation to this *degrading* Asiatic 'superstition': "Marco's account of the pearl-fishery is still substantially correct. . . . At the diamond mines of the northern Circars, Brahmins are employed in the analogous office of propitiating the tutelary genii. The shark-charmers are called in Tamil, *Kadal-Katti*, 'sea-binders,' and in Hindustani, *Hai-banda*, or 'shark-binders.' At Aripo they belong to one family, supposed to have the monopoly of the charm.<sup>1106</sup> The chief operator is (or was, not many years ago) *paid by Government*, and he also received ten oysters from each boat daily during the fishery. Tennent, on his visit, found the incumbent of the office to be a *Roman Catholic Christian*[?], but that did not seem to affect the exercise or the validity of his functions. *It is remarkable that, when Tennant wrote, not more than one authenticated accident from sharks had taken place, during the whole period of the British occupation.*"<sup>1107</sup>

Two items of fact in the above paragraph are worthy of being

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1106. Like the *Peylli*, or serpent-charmers of Libya, whose gift is hereditary.

1107. *Book of Ser Marco Polo*, II, p. 321.

placed in juxtaposition. 1. The British authorities pay professional shark-charmers a stipend to exercise their art; and, 2, only *one life* has been lost since the execution of the contract. (We have yet to learn whether the loss of this *one life* did not occur under the Roman Catholic *sorcerer*.) Is it pretended that the salary is paid as a concession to a *degrading native superstition*? Very well; but how about the sharks? Are they receiving salaries, also, from the British authorities out of the Secret Service Fund? Every person who has visited Ceylon must know that the waters of the pearl-coast swarm with sharks of the most voracious kind, and that it is dangerous even to bathe, let alone to dive for oysters. We might go further, if we chose, and give the names of British officials of the highest rank in the Indian service, who, after resorting to native 'magicians' and 'sorcerers' to assist them in recovering things lost, or in unraveling vexatious mysteries of one kind or another, and being successful, and at the time *secretly* expressing their gratitude, have gone away and shown their innate cowardice before the world's Areopagus by publicly denying the truth of magic and leading the jest against Hindū 'superstition.'

Not many years ago scientists held one of the worst of *superstitions* to be that of believing that the murderer's portrait remained impressed on the eye of the murdered person, and that the former could be easily recognised by examining carefully the retina. The 'superstition' was, further, that the likeness could be made still more striking by subjecting the murdered man to certain old women's fumigations and the like gossip. And now an American newspaper, of March 26, 1877, says: "A number of years ago attention was attracted to a theory which insisted that the last effort of vision materialized itself and remained as an object imprinted on the retina of the eye after death. This has been proved a fact by an experiment tried in the presence of Dr. Gamgee, F. R. S., of Birmingham, England, and Prof. Bunsen, the subject being a living rabbit. The means taken to prove the merits of the question were most simple, the eyes being placed near an opening in a shutter, and retaining the shape of the same after the animal had been deprived of life."

If from the regions of idolatry, ignorance, and superstition, as India is termed by some missionaries, we turn to the so-called center of civilization — Paris — we find the same principles of magic exemplified there under the name of *occult Spiritualism*. The Honorable John L. O'Sullivan, Ex-Minister Plenipotentiary of the United States to Portugal, has kindly furnished us with the strange particulars of a semi-magical *séance* which he recently attended with several other eminent men at Paris. Having his permission to that effect, we print his letter in full.

"NEW YORK, Feb. 7, 1877.

"I cheerfully obey your request for a written statement of what I related to you orally, as having been witnessed by me in Paris last summer at the house of a highly respectable physician whose name I have no authority to use but whom, after the usual French fashion of anonymizing, I will call Dr. X.

"I was introduced there by an English friend, well-known in the Spiritualist circles in London — Mr. Gledstanes. Some eight or ten other visitors were present, of both sexes. We were seated in *fauteuils*, occupying half of a long drawing-room, flush with a spacious garden. In the other half of the room was a grand piano, a considerable open space between it and us, and a couple of *fauteuils* in that space, evidently placed there to be occupied by other sitters. A door near them opened into the private apartments.

"Dr. X. came in, and discoursed to us for about twenty minutes with rapid and vehement French eloquence, which I could not undertake to report. He had, for over twenty-five years, investigated occult mysteries, of which he was about to exhibit some phenomena. His object was to attract his brethren of the scientific world, but few or none of them came to see for themselves. He intended before long to publish a book. He presently led in two ladies, the younger one his wife, the other (whom I will call Madame Y.) a medium or sensitive, with whom he had worked through all that period in the prosecution of these studies, and who had devoted and sacrificed her whole life to this work with him. Both these ladies had their eyes closed, apparently in trance.

"He stood them at the opposite ends of the long grand piano (which was shut), and directed them to put their hands upon it. Sounds soon began to issue from its chords, marching, galloping, drums, trumpets, rolling musketry, cannon, cries, and groans — in one word, a *battle*. This lasted. I should say some five to ten minutes.

"I should have mentioned that before the two mediums were brought in I had written in pencil on a small bit of paper (by direction of Mr. Gledstanes, who had been there before), the names of three objects, to be known to myself alone, viz., some *musical composer*, deceased, a *flower*, and a *cake*. I chose *Beethoven*, a *marguerite* (daisy), and a kind of French cake called *plombières*, and rolled the paper into a pellet, which I kept in my hand, without letting even my friend know its contents.

"When the battle was over, he placed Mme Y. in one of the two *fauteuils*, Mme X. being seated apart at one side of the room, and I was asked to hand my folded, or rolled, paper to Mme Y. She held it (unopened) between her fingers, on her lap. She was dressed in white merino, flowing from her neck and gathered in at the waist, under a blaze of light from chandeliers on the right and left. After a while she dropped the little roll of paper to the floor, and I picked it up. Dr. X. then raised her to her feet and told her to make 'the evocation of the dead.' He withdrew the *fauteuils* and placed in her hand a steel rod of about four and a half or five feet in length, the top of which was surmounted with a short cross-piece — the Egyptian *Tau*. With this she traced a circle round herself, as she stood, of about six feet in diameter. She did not hold the cross-piece as a handle, but, on the contrary, she held the rod at the opposite end. She presently handed it back to Dr. X. There she stood for some time, her hands hanging down and folded together in front of her, motionless, and with her eyes directed slightly upward toward one of the opposite corners of the long *salon*. Her lips presently began to move, with muttered sounds, which after a while became distinct in articulation, in short broken sentences or phrases, very much like

the recitation of a litany. Certain words, seeming to be names, would recur from time to time. It sounded to me somewhat as I have heard Oriental languages sound. Her face was very earnest and mobile with expression, with sometimes a slight frown on the brow. I suppose it lasted about fifteen or twenty minutes, amidst the motionless silence of all the company, as we gazed on the weird scene. Her utterance finally seemed to increase in vehemence and rapidity. At last she stretched forth one arm toward the space on which her eyes had been fixed, and, with a loud cry, almost a scream, she exclaimed: 'BEETHOVEN!' — and fell backward, prostrate on the floor.

"Dr. X. hastened to her, made eager magnetic passes about her face and neck, and propped up her head and shoulders on cushions. And there she lay like a person sick and suffering, occasionally moaning, turning restlessly, etc. I suppose a full half-hour then elapsed, during which she seemed to pass through all the phases of gradual death (this I was told was a re-enacting of the death of Beethoven). It would be long to describe in detail, even if I could recall all. We watched as though assisting at a scene of real death. I will only say that her pulse ceased; no beating of the heart could be perceived; her hands first, then her arms became cold, while warmth was still to be felt under her arm-pits; even they at last became entirely cold; her feet and legs became cold in the same manner, and they swelled astonishingly. The doctor invited us all to come and recognise these phenomena. The gasping breaths came at longer and longer intervals, and feebler and feebler. At last came the end; her head fell sidewise, her hands, which had been picking with the fingers about her dress, collapsed also. The doctor said, 'She is now dead'; and so it indeed seemed. In vehement haste he produced (I did not see from where) two small snakes, which he seemed to huddle about her neck and down into her bosom, making also eager transverse passes about her head and neck. After a while she appeared to revive slowly, and finally the doctor and a couple of men-servants lifted her up and carried her off into the private apartments, from which he soon returned. He told us that this was all very critical, but perfectly safe, but that no time was to be lost, for otherwise the death, which he said was real, would be permanent.

"I need not say how ghastly the effect of this whole scene had been on all the spectators. Nor need I remind you that this was no trickery of a performer paid to astonish. The scene passed in the elegant drawing-room of a respectable physician, to which access without introduction is impossible, while (outside of the phenomenal facts) a thousand indescribable details of language, manner, expression, and action presented those minute guarantees of sincerity and earnestness which carry conviction to those who witness, though it may be transmitted to those who only hear or read of them.

"After a time Mme Y. returned and was seated in one of the two *fauteuils* before mentioned, and I was invited to the other by her side. I had still in my hand the unopened pellet of paper containing the three words privately written by me, of which (Beethoven) had been the first. She sat for a few minutes with her open hands resting on her lap. They presently began to move restlessly about. 'Ah, it burns, it burns,' she said, and her features contracted with an expression of pain. In a few moments she raised one of them, and it contained a *marguerite*, the flower I had written as my second word. I received it from her, and after it had been examined by the rest of the company, I preserved it. Dr. X. said it was of a species not known in that part of the country; an opinion in which he was certainly mistaken, as a few days afterwards I saw the same in the flower-market of the Madeleine. Whether this flower was produced under her hands, or was simply an *appui*, as in the phenomenon we are familiar with in the experiences of Spiritualism, I do not know.

It was the one or the other, for she certainly did not have it as she sat there by my side, under a strong light, before it made its appearance. The flower was perfectly fresh in every one of its delicate petals.

"The third word I had written on my bit of paper was the name of a cake — *plombières*. She presently began to go through the motions of eating, though no cake was visible, and asked me if I would not go with her to *Plombières* — the name of the cake I had written. This might have been simply a case of mind-reading.

"After this followed a scene in which Madame X., the doctor's wife, was said, and seemed to be, possessed by the spirit of Beethoven. The doctor addressed her as 'Monsieur Beethoven.' She took no notice until he called the name aloud in her ear. She then responded with polite bows, etc. (You may remember that Beethoven was extremely deaf.) After some conversation he begged her to play, and she seated herself at the piano and performed magnificently both some of his known music and some improvisations which were generally recognised by the company as in his style. I was told afterwards, by a lady friend of Madame X., that in her normal state she was a very ordinary amateur performer. After about half an hour spent in music and in dialogue in the character of Beethoven, to whom her face in expression, and her tumbled hair, seemed to acquire a strange resemblance, the doctor placed in her hands a sheet of paper and a crayon, and asked her to sketch the face of the person she saw before her. She produced very rapidly a profile sketch of a head and face resembling Beethoven's busts, though as a younger man; and she dashed off a rapid name under it, as though a signature, 'Beethoven.' I have preserved the sketch, though how the handwriting may correspond with Beethoven's signature I cannot say.

"The hour was now late, and the company broke up; nor had I any time to interrogate Dr. X. upon what we had thus witnessed. But I called on him with Mr. Gledstanes a few evenings afterwards. I found that he admitted the action of spirits, and was a Spiritualist, but also a great deal more, having studied long and deeply into the occult mysteries of the Orient. So I understood him to convey, while he seemed to prefer to refer me to his book, which he would probably publish in the course of the present year. I observed a number of loose sheets on a table all covered with Oriental characters unknown to me — the work of Madame Y. in trance, as he said, in answer to an inquiry. He told us that in the scene I had witnessed, she became (*i. e.*, as I presumed, was possessed by) *a priestess of one of the ancient Egyptian temples*, and that the origin of it was this: A scientific friend of his had acquired in Egypt possession of the mummy of a priestess, and had given him some of the linen swappings with which the body was enveloped, and from the contact with this cloth of 2000 or 3000 years old, the devotion of her whole existence to this occult relation, and twenty years seclusion from the world, his medium, as sensitive Madame Y., had become what I had seen. The language I had heard her speak was the sacred language of the temples in which she had been instructed, not so much by inspiration but very much as we now study languages, by dictation, written exercises, etc., being even chided and punished when she was dull or slow. He said that Jacolliot had heard her in a similar scene, and recognised sounds and words of the very oldest sacred language as preserved in the temples of India, anterior, if I remember right, to the epoch of the Sanskrit.

"Respecting the *snakes* he had employed in the hasty operation of restoring her to life, or rather perhaps arresting the last consummation of the process of death, he said there was a strange mystery in their relation to the phenomena of life and death. I understood that they were indispensable. Silence and inaction on our part were also insisted upon throughout, and any attempt at questioning him at the time was peremptorily, almost angrily,

suppressed. We might come and talk afterward, or wait for the appearance of his book, but he alone seemed entitled to exercise the faculty of speech throughout all these performances — which he certainly did with great volubility the while, with all the eloquence and precision of diction of a Frenchman, combining scientific culture with vividness of imagination.

"I intended to return on some subsequent evening, but learned from Mr. Gledstanes that he had given them up for the present, disgusted with his ill-success in getting his professional colleagues and men of science to come and witness what it was his object to show them.

"This is about as much as I can recall of this strange, weird evening, excepting some uninteresting details. I have given you the name and address of Dr. X. confidentially, because he would seem to have gone more or less far on the same path as you pursue in the studies of your Theosophical Society. Beyond that I feel bound to keep it private, not having his authority to use it in any way which might lead to publicity.

"Very respectfully,

"Your friend and obedient servant,

"J. L. O'SULLIVAN."

In this interesting case simple Spiritualism has transcended its routine and encroached upon the limits of magic. The features of mediumship are there, in the double life led by the sensitive Madame Y., in which she passes an existence totally distinct from the normal one, and by reason of the subordination of her individuality to a foreign will, becomes the permutation of a priestess of Egypt; and in the personation of the spirit of Beethoven, and in the unconscious and cataleptic state into which she falls. On the other hand, the will-power exercised by Dr. X. upon his sensitive, the tracing of the mystic circle, the evocations, the materialization of the desired flower, the seclusion and education of Madame Y., the employment of the wand and its form, the creation and use of the serpents, the evident control of the astral forces — all these pertain to magic. Such experiments are of interest and value to science, but liable to abuse in the hands of a less conscientious practitioner than the eminent gentleman designated as Dr. X. A true Oriental kabalist would not recommend their duplication.

Spheres unknown below our feet; spheres still more unknown and still more unexplored above us; between the two a handful of moles, blind to God's great light, and deaf to the whispers of the invisible world, boasting that they lead mankind. Where? Onward, they claim; but we have a right to doubt it. The greatest of our physiologists, when placed side by side with a Hindoo fakir, who knows neither how to read nor write, will very soon find himself feeling as foolish as a school-boy who has neglected to learn his lesson. It is not by vivisecting animals that a physiologist will assure himself of the existence of man's soul, nor on the blade of the knife can he extract it from a human body. "What sane man," inquires Sergeant Cox, the President of the London

Psychological Society, "what sane man who knows nothing of magnetism or physiology, who had never witnessed an experiment nor learned its principles, would proclaim himself *a fool* by denying its facts and denouncing its theory?" The truthful answer to this would be, "two-thirds of our modern-day scientists." The impertinence, if truth can ever be impertinent, must be laid at the door of him who uttered it — a scientist of the number of those few who are brave and honest enough to utter wholesome truths, however disagreeable. And there is no mistaking the real meaning of the imputation, for immediately after the irreverent inquiry, the learned lecturer remarks as pointedly: "The chemist takes his electricity from the electrician, the physiologist looks to the geologist for his geology — each would deem it an impertinence in the other if he were to pronounce judgment in the branch of knowledge not his own. Strange it is, but true as strange, that this rational rule is wholly set at naught in the treatment of psychology. *Physical scientists deem themselves competent to pronounce a dogmatic judgment upon psychology and all that appertains to it, without having witnessed any of its phenomena, and in entire ignorance of its principles and practice.*"<sup>1108</sup>

We sincerely hope that the two eminent biologists, Mr. Mendeleyeff, of St. Petersburg, and Mr. Ray Lankester, of London fame, will bear themselves under the above as unflinchingly as their living victims do when palpitating under their dissecting knives.

For a belief to have become universal, it must have been founded on an immense accumulation of facts, tending to strengthen it, from one generation to another. At the head of all such beliefs stands magic, or, if one would prefer — occult psychology. Who, of those who appreciate its tremendous powers even from its feeble, half-paralysed effects in our civilized countries, would dare disbelieve in our days the assertions of Porphyry and Proclus, that even inanimate objects, such as statues of gods, could be made to move and exhibit a factitious life for a few moments? Who can deny the allegation? Is it those who testify daily over their own signatures that they have seen tables and chairs move and walk, and pencils write, without contact? Diogenes Laertius tells us of a certain philosopher, Stilpo, who was exiled from Athens by the Areopagus for having dared to deny publicly that the Minerva of Phidias was anything else than a block of marble. But our own age, after having mimicked the ancients in everything possible, even to their very names, such as 'senates,' 'prefects,' and 'consuls,' etc.; and after admitting that Napoleon the Great conquered three-fourths of Europe by applying the principles of war taught by the Caesars and the Alexanders, knows so much better than its preceptors about psychology,

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1108. *The Spiritualist.* London, Nov. 10, 1876.

that it would vote every believer in 'animated tables' into Bedlam.

Be this as it may, *the religion of the ancients is the religion of the future*. A few centuries more, and there will linger no sectarian beliefs in any of the great religions of humanity. Brähmanism and Buddhism, Christianity and Mohammedanism will all disappear before the mighty rush of *facts*. "I will pour out my spirit upon all flesh," writes the prophet Joel. "Verily I say unto you . . . greater works than these shall" you "do," promises Jesus. But this can only come to pass when the world returns to the grand religion of the past; the *knowledge* of those majestic systems which preceded, by far, Brähmanism, and even the primitive monotheism of the ancient Chaldaeans. Meanwhile we must remember the direct effects of the revealed mystery. The only means by which the wise priests of old could impress upon the grosser senses of the multitudes the idea of the Omnipotency of the Creative *will* or FIRST CAUSE, lay in the divine animation of inert matter, the soul being infused into it by the potential *will* of man, the microcosmic image of the great Architect; and the transportation of ponderous objects through space and material obstacles.

Why should the pious Roman Catholic turn away in disgust at the 'heathen' practices of the Hindū Tamil, for instance? We have witnessed the miracle of San Gennaro, in good old Naples, and we have seen the same in Närgercoil, in India. Where is the difference? The coagulated blood of the Catholic saint is made to boil and fume in its crystal bottle, to the gratification of the lazzaroni; and from its jeweled shrine the martyr's idol beams radiant smiles and blessings at the Christian congregation. On the other hand, a ball of clay filled with water, is stuffed into the open breast of the god Sūran; and while the padre shakes *his* bottle and produces his 'miracle' of blood, the Hindū priest plunges an arrow into the god's breast, and produces *his* 'miracle,' for the blood gushes forth in streams, and the water is changed into blood. Both Christians and Hindūs fall in raptures at the sight of such a miracle. So far, we do not see the slightest difference. But can it be that the Pagan learned the trick from San Gennaro?

"Know, O Asclepius," says Hermes, "that as the HIGHEST ONE is the father of the celestial gods, so is man *the artisan of the gods who reside in the temples*, and who delight in the society of mortals. Faithful to its origin and nature, humanity perseveres in this imitation of the divine powers; and, if the Father Creator has made in His image the *eternal gods*, mankind in its turn makes its gods in its own image." "And, dost thou speak of statues of gods; O Trismegistus?" "Verily, I do, Asclepius, and however great thy defiance, perceivest thou not that these statues are endowed with *reason*, that they are animated with a soul, and

that they can operate the greatest prodigies? How can we reject the evidence, when we find these gods possessing the gift of predicting the future, which they are compelled to tell, when forced to it by magic spells, as through the lips of the divines and their visions? . . . It is the marvel of marvels that man could have invented and created gods. . . . True, the faith of our ancestors has erred, and in their pride they fell into error as to the precise essence of these gods . . . but they have still found out that art themselves. Powerless to create soul and spirit, they evoke the souls of angels and demons in order to introduce them into the consecrated statues; and so make them preside at their Mysteries, by communicating to idols their own faculty to *do good as well as evil.*"<sup>1109</sup>

It is not antiquity alone which is full of evidence that the statues and idols of the gods at times exhibited intelligence and locomotive powers. Full in the nineteenth century, we see the papers recording the capers played by the statue of the Madonna of Lourdes. This gracious lady, the French *notre-dame*, runs away several times to the woods adjoining her usual residence, the parish church. The sexton is obliged to hunt after the runaway, and bring her home more than once.<sup>1110</sup> After this begins a series of 'miracles,' healing, prophesying, letter-dropping from on high, and what not. These 'miracles' are implicitly accepted by millions and millions of Roman Catholics; numbers of these belonging to the most intelligent and educated classes. Why, then, should we disbelieve in testimony of precisely the same character, given as to contemporary phenomena of the same kind, by the most accredited and esteemed historians — by Titus Livy, for instance? "Juno, would you please abandon the walls of Veii, and change this abode for that of Rome?" inquires of the goddess a Roman soldier, after the conquest of that city. Juno consents, and nodding her head in token of acquiescence, her statue answers: "Yes, I will." Furthermore, upon their carrying off the figure, it seems to instantly "*lose its immense weight,*" adds the historian, and the statue seems rather to follow them than otherwise.<sup>1111</sup>

With *naïveté*, and a faith bordering on the sublime, Des Mousseaux, bravely rushes into the dangerous parallels, and gives a number of instances of Christian as well as 'heathen' *miracles* of that kind. He prints a list of such walking statues of saints and Madonnas, who lose their weight, and move about as so many living men and women; and presents unimpeachable evidence of the same, from classical authors, who described their *miracles*.<sup>1112</sup> He has but one thought, one anxious and all-

1109. Cf. L. Ménard: *Hermès Trismégiste*, pp. 135-6, 156-7: Paris, 1910.

1110. Read any of the papers, of the summer and autumn of 1876.

1111. Livy: *Rom. Hist.*, V, dec. i; Valer. Max.: *Memorable Deeds etc.*, I, vii.

1112. See *Les hauts phénomènes de la magie; La magie au XIX<sup>e</sup> siècle; Dieu et les dieux*, etc.

overpowering desire — to prove to his readers that magic does exist, and that Christianity beats it flat. Not that the miracles of the latter are either more numerous, or more extraordinary or suggestive than those of the Pagans. Not at all; and he is a fair historian as to facts and evidence. But it is his arguments and reflexions that are priceless: one kind of miracle is produced by God, the other by the Devil; he drags down the Deity, and placing Him face to face with Satan allows the arch-enemy to beat the Creator by long odds. Not a word of solid, evident proof to show the substantial difference between the two kinds of wonders.

Would we inquire the reason why he traces in one the hand of God and in the other the horn and hoof of the Devil? Listen to the answer: "The Holy Roman Catholic and Apostolical Church declares the miracles wrought by her faithful sons produced by the will of God; and all others the work of the spirits of Hell." Very well, but on what ground? We are shown an endless list of holy writers; of saints who fought during their whole lives with the fiends; and of fathers whose word and authority are accepted as 'word of God' by the same Church. "Your idols, your consecrated statues are the abode of *demons*," exclaims Cyprian. "Yes, it is these *spirits* who inspire your divines, who animate the bowels of your victims, who govern the flight of birds, control the lots, and render oracles, mixing incessantly falsehood with truth, and . . . operate prodigies, their object being to bring you invincibly to their worship."<sup>1113</sup>

Fanaticism in religion, fanaticism in science, or fanaticism in any other question becomes a hobby, and cannot but blind our senses. It will ever be useless to argue with a fanatic. And here we cannot help admiring once more the profound knowledge of human nature which dictated to Mr. Sergeant Cox the following words, delivered in the address before alluded to: "There is no more fatal fallacy than that the truth will prevail by its own force, that it has only to be seen to be embraced. In fact the desire for the actual truth exists in very few minds, and the capacity to discern it in fewer still. When men say that they are seeking the truth, they mean that they are looking for evidence to support some prejudice or prepossession. Their beliefs are molded to their wishes. They see all, and more than all, that seems to tell for that which they desire; they are blind as bats to whatever tells against them. The scientists are no more exempt from this common failing than are others."

We know that from the remotest ages there has existed a mysterious, awful science under the name of *theopoeia*. This science taught the art of endowing the various symbols of gods with temporary life and intelli-

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1113. *Cypriani opera — de idolorum vanitate*, p. 14: Oxonii, 1682.

gence. Statues and blocks of inert matter became animated under the potent will of the hierophant. The fire stolen by Prometheus had fallen down in the struggle to earth; it embraced the lower regions of the sky, and settled in the waves of the universal ether as the potential *Ākāśa* of the Hindū rites. We breathe and imbibe it into our organic system with every mouthful of fresh air. Our organism is full of it from the instant of our birth. But it becomes potent only under the influx of WILL and SPIRIT.

Left to itself, this life-principle will blindly follow the laws of nature; and, according to conditions, will produce health and an exuberance of life, or cause death and dissolution. But, guided by the will of the adept, it becomes obedient; its currents restore the equilibrium in organic bodies, they repair the waste, and produce physical and psychological miracles, well-known to mesmerizers. Infused in inorganic and inert matter, they create an appearance of life, hence motion. If to that life an individual intelligence, a personality, is wanting, then the operator must either send his *scin-lecca*, his own astral soul, to animate it; or use his power over the region of nature-spirits to force one of them to infuse his entity into the marble, wood, or metal; or, again, be helped by human spirits. But the latter — except the vicious, earth-bound class<sup>1114</sup> — will not infuse their essence into these inanimate objects. They leave the lower kinds to produce the similitude of life and animation, and only send their influence through the intervening spheres like a ray of divine light, when the so-called ‘miracle’ is required for a good purpose. The condition — and this is a law in spiritual nature — is purity of motive, purity of the surrounding magnetic atmosphere, personal purity of the operator. Thus it is, that a Pagan ‘miracle’ may be by far holier than a Christian one.

Who that has seen the performance of the fakirs of Southern India, can doubt the existence of *theopoia* in ancient times? An inveterate skeptic, though more than anxious to attribute every phenomenon to jugglery, still finds himself compelled to testify to facts; and facts that are to be witnessed daily if one chooses. “I dare not,” he says, speaking of Chibh-Chondor, a fakir of Jaffna-patnam, “describe all the exercises which he performed. There are things one dares not say even

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1114. These, after their bodily death, unable to soar higher, attached to terrestrial regions, delight in the society of the kind of elementals which by their affinity with vice attract them the most. They identify themselves with these to such a degree that they very soon lose sight of their own identity, and become a part of the elementals, the help of which they need to communicate with mortals. But as the nature-spirits are not immortal, so the human elementaries who have lost their divine guide — spirit — can last no longer than the essence of the elements, which compose their astral bodies, holds together.

after having witnessed them, for fear of being charged with having been under an inexplicable hallucination! And yet, ten, nay, twenty times, I have seen and again seen the fakir obtain similar results upon inert matter. . . . It was but child's play for our 'charmer' to make the flame of candles which had, by his directions, been placed in the remotest corners of the apartment, pale and become extinguished at will; to cause the furniture to move, even the sofas on which we sat, the doors to open and shut repeatedly: and all this without quitting the mat upon which he sat on the floor.

"Perhaps I shall be told that I saw imperfectly. Possibly; but I will say that hundreds and thousands of persons have seen and do see what I have, and things more wonderful; has one of all these discovered the secret, or been able to duplicate these phenomena? And I can never repeat too often that all this does not occur on a stage, supplied with mechanical contrivances for the use of the operator. No, it is a beggar crouched, naked, on the floor, who thus sports with your intelligence, your senses, and all that which we have agreed among ourselves to style the immutable laws of nature, but which he appears to alter at will!

"Does he change their course? 'No, but he makes them act by using forces which are yet unknown to us,' say the believers. However that may be, I have found myself twenty times at similar performances in company with the most distinguished men of British India — professors, physicians, officers. Not one of them but thus summarized his impressions upon quitting the drawing-room: 'This is something terrifying to human intelligence!' Every time that I saw repeated by a fakir the experiment of reducing serpents to a cataleptic state, a condition in which these animals have all the rigidity of the branch of a tree, my thoughts have reverted to the biblical fable [?] which endows Moses and the priests of Pharaoh with the like power."<sup>1115</sup>

Assuredly, the flesh of man, beast, and bird should be as easily endowed with magnetic life-principle as the inert table of a modern medium. Either both wonders are possible and true, or both must fall to the ground, together with the miracles of Apostolic days, and those of the more modern Popish Church. As for vital proofs furnished to us in favor of such possibilities, we might name books enough to fill a whole library. If Sixtus V cited a formidable array of spirits attached to various talismans, was not his threat of excommunication for all those who practised the art uttered merely because he would have the knowledge of this secret confined within the precincts of the Church? How would it do for his 'divine' miracles to be studied and successfully reproduced by every man endowed with perseverance, a strong positive magnetic power,

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1115. L. Jacolliot: *Voyage au pays des perles*, pp. 95-7: Paris, 1874.

and an unflinching will? Recent events at Lourdes (of course supposing them to have been truthfully reported) prove that the secret is not wholly lost; and if there is no strong magician-mesmerizer concealed under frock and surplice, then the statue of *notre-dame* is moved by the same forces which move every magnetized table at a spiritual *séance*; and the nature of these 'intelligences,' whether they belong to the classes of human, human elementary, or elemental spirits, depends on a variety of conditions. For one who knows anything of mesmerism, and at the same time of the charitable spirit of the Roman Catholic Church, it ought not to be difficult to comprehend that the incessant curses of the priests and monks, and the bitter anathemas so freely pronounced by Pius IX — himself a strong mesmerizer, and believed to be a *jettatore* (evil eye) — have drawn together legions of elementaries and elementals under the leadership of the disembodied Torquemadas. These are the 'angels' who play pranks with the statue of the Queen of Heaven. Any one who accepts the 'miracle' and thinks otherwise blasphemes.

Although it would seem as if we had already furnished sufficient proofs that modern science has little or no reason to boast of originality, yet before closing this volume we will adduce a few more to place the matter beyond doubt. We have but to recapitulate, as briefly as possible, the several claims to new philosophies and discoveries, the announcement of which has made the world open its eyes so wide within these last two centuries. We have pointed to the achievements in arts, sciences, and philosophy of the ancient Egyptians, Greeks, Chaldaeans, and Assyrians; we shall now quote from an author who has passed long years in India studying their philosophy. In the famous and recent work of *Christna et le Christ*,<sup>1116</sup> we find the following tabulation:

"*Philosophy* — The ancient Hindūs have created from the foundation the two systems of spiritualism and materialism, of metaphysical philosophy and of positive philosophy. The first taught in the Vedāntic school, whose founder was Vyāsa; the second taught in the Sāṅkhya school, whose founder was Kapila.

"*Astronomical Science* — They fixed the calendar, invented the zodiac, calculated the precession of the equinoxes, discovered the general laws of motion, observed and predicted eclipses.

"*Mathematics* — They invented the decimal system, algebra, the differential, integral, and infinitesimal calculi. They also discovered geometry and trigonometry, and in these two sciences they constructed and proved theorems which were only discovered in Europe as late as the seventeenth and eighteenth centuries. It was the Brāhmaṇas in fact who first deducted the superficial measure of a triangle from the calculation of

its three sides, and calculated the relations of the circumference to the diameter. Furthermore, we must restore to them the square of the hypotenuse and the table so improperly called Pythagorean, which we find engraved on the *goparama* of the majority of great pagodas.

**"Physics"** — They established the principle which is still our own today, that the universe is a harmonious whole, subject to laws which may be determined by observation and experiment. They discovered hydrostatics; and the famous proposition that every body plunged in water loses of its own weight a weight equal to the volume which it displaces, is only a loan made by the Brāhmaṇas to the famous Greek architect, Archimedes. The physicists of the pagodas calculated the velocity of light, and fixed in a positive manner the laws which it follows in its reflexion. And finally, it is beyond doubt, from the calculations of the *Sūrya-Siddhānta*, that they knew and calculated the force of steam.

**"Chemistry"** — They knew the composition of water, and formulated for gases the famous law, *which we know only from yesterday, that the volumes of gas are in inverse ratio to the pressures that they support*. They knew how to prepare sulphuric, nitric, and muriatic acids; the oxides of copper, iron, lead, tin, and zinc; the sulphurets of iron, copper, mercury, antimony, and arsenic; the sulphates of zinc and iron; the carbonates of iron, lead, and soda; nitrate of silver; and gunpowder.

**"Medicine"** — Their knowledge was truly astonishing. In *Charaka* and *Suṣruta*, the two princes of Hindū medicine, is laid down the system which Hippocrates appropriated later. *Suṣruta* notably enunciates the principles of preventive medicine or hygiene, which he places much above curative medicine — too often, according to him, empirical. Are we more advanced today? It is not without interest to remark that the Arab physicians, who enjoyed a merited celebrity in the Middle Ages — Averroës among others — constantly spoke of the Hindū physicians, and regarded them as the initiators of the Greeks and themselves.

**"Pharmacology"** — They knew all the simples, their properties, their use, and upon this point have not yet ceased to give lessons to Europe. Quite recently we have received from them the treatment of asthma, with the datura.

**"Surgery"** — In this they are not less remarkable. They made the operation for stone, succeeded admirably in the operation for cataract, and the extraction of the foetus, of which all the unusual or dangerous cases are described by *Charaka* with an extraordinary scientific accuracy.

**"Grammar"** — They formed the most marvelous language in the world — the Sanskrit — which gave birth to the greater part of the languages of the Orient and of Indo-European countries.

**"Poetry"** — They have treated all the styles, and shown themselves

supreme masters in all. *Sakuntala*, *Āvṛita*, the Hindū Phaedra, *Sāranga*, and a thousand other dramas have their superiors neither in Sophocles nor Euripides, in Corneille nor Shakespeare. Their descriptive poetry has never been equaled. One must read, in the *Meghadūta*, the plaint of an exile, who implores a passing cloud to carry his remembrances to his cottage, his relatives and friends, whom he will never see more, to form an idea of the splendor to which this style has been carried in India. Their fables have been copied by all modern and ancient peoples, who have not even taken the trouble to color differently the subject of these little dramas.

"*Music* — They invented the gamut with its differences of tones and half-tones long before Gui d'Arezzo. Here is the Hindū scale:

Sa — Ri — Ga — Ma — Pa — Da — Ni — Sa.

"*Architecture* — They seem to have exhausted all that the genius of man is capable of conceiving. Domes, inexpressibly bold; tapering cupolas; minarets, with marble lacework; Gothic towers; Greek hemicycles; polychrome style — all kinds and all epochs are there, betokening the origin and date of the different colonies, which, in emigrating, carried with them their souvenirs of their native art."

Such were the results attained by this ancient and imposing Brāhmaṇical civilization. What have we to offer for comparison? Beside such majestic achievements of the past, what can we place that will seem so grandiose and sublime as to warrant our boast of superiority over an ignorant ancestry? Beside the discoverers of geometry and algebra, the constructors of human speech, the parents of philosophy, the primal expounders of religion, the adepts in psychological and physical science, how even the greatest of our biologists and theologians seem dwarfed! Name to us any modern discovery, and we venture to say that Indian history need not long be searched before the prototype will be found on record. Here we are with the transit of science half accomplished, and all our ideas in process of readjustment to the theories of force-correlation, natural selection, atomic polarity, and evolution. And here, to mock our conceit, our apprehensions, and our despair, we may read what Manu said, perhaps 10,000 years before the birth of Christ:

"The first germ of life was developed by water and heat" (*Manu*, I, *slokas* 8, 9).

"The vapor of the sacrifice ascends to the sky; from the sun it descends in rain, from the rain are born the plants, and from the plants, animals" (III, *sloka* 76).

"Each being acquires the qualities of the one which immediately precedes it, in such a manner that the farther a being gets away from the

primal atom of its series, the more he is possessed of qualities and perfections" (I, *sloka* 20).

"Man will traverse the universe, gradually ascending, and passing through the rocks, the plants, the worms, insects, fish, serpents, tortoises, wild animals, cattle, and higher animals. . . . Such is the *inferior degree*" (XII, *sloka* 42).

"These are the transformations declared, from the plant up to Brahma, which have to take place in this world" (I, *sloka* 50).

"The Greek," says Jacolliot, "is but the Sanskrit. Phidias and Praxiteles have studied in Asia the *chefs-d'œuvre* of Daouthia, Ramana, and Aryavosta. Plato disappears before Jaimini and *Veda-Vydsa*, whom he literally copies. Aristotle is thrown into the shade by the *Pūra-Mimānsā* and the *Uttara-Mimānsā*, in which one finds all the systems of philosophy which we are now occupied in re-editing, from the Spiritualism of Socrates and his school, the skepticism of Pyrrho, Montaigne, and Kant, down to the positivism of Littré.

"Let those who doubt the exactness of the latter assertion read this phrase, extracted textually from the *Uttara-Mimānsā*, or *Vedānta*, of *Vydsa*, who lived at an epoch which the Brāhmanical chronology fixes at 10,400 years before our era:

"We can only study phenomena, verify them, and hold them to be relatively true, but nothing in the universe, neither by perception nor by induction, nor by the senses, nor by reasoning, being able to demonstrate the existence of a Supreme Cause, which could, at a fixed point of time, have given birth to the universe, Science has to discuss neither the possibility nor impossibility of this Supreme Cause." 1117

Thus, gradually but surely, will the whole of antiquity be vindicated. Truth will be carefully sifted from exaggeration; much that is now considered fiction may yet be proved fact, and the 'facts and laws' of modern science found to belong to the limbo of exploded myths. When, centuries before our era, the Hindū *Brahmagupta* affirmed that the starry sphere was immovable, and that the daily rising and setting of stars confirms the motion of the earth upon its axis; and when Aristarchus of Samos, born 267 years B. C., and the Pythagorean philosopher Nicetas, the Syracusan, maintained the same, what was the credit given to their theories until the days of Copernicus and Galileo? And the system of these two princes of science — a system which has revolutionized the whole world — how long will it be allowed to remain as a complete and undisturbed whole? Have we not, at the present moment, in Germany, a learned savant, a Professor Schöpfer, who, in his public lectures at Berlin, tries to demonstrate, 1, that the earth is immovable; 2, the sun is but a

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1117. *Voyage au pays des perles*, pp. 38-9.

little bigger than it seems; and 3, that Tycho Brahe was perfectly right and Galileo perfectly wrong?<sup>1118</sup> And what was Tycho Brahe's theory? Why, that the earth stands immovable in the center of the universe, and that around it, as around its center, the whole of the celestial vault turns every twenty-four hours; and finally, that the sun and moon, apart from this motion, proceed on curved lines peculiar to themselves, while Mercury, with the rest of the planets, describes an epicycloid.

We certainly have no intention to lose time or devote space either in combating or supporting this *new* theory, which suspiciously resembles the *old* ones of Aristotle and even the Venerable Bede. We will leave the learned army of modern Academicians to "wash their family linen among themselves," to use an expression of the great Napoleon. But we will, nevertheless, avail ourselves of such a good opportunity as this defection affords to demand once more of science her diploma or patents of infallibility. Alas! are these, then, the results of her boasted progress?

It was hardly more than yesterday when, upon the strength of facts within our own observation, and corroborated by the testimony of a multitude of witnesses, we timidly ventured the assertion that tables, mediums, and Hindū fakirs were occasionally levitated. And when we added that, if such a phenomenon should happen but once in a century, "without a visible mechanical cause, then that rising is a manifestation of a natural law of which our scientists are yet ignorant," we were called "iconoclastic," and charged, in our turn, by the newspapers with ignorance of the law of gravitation. Iconoclastic or not, we never thought of charging science with denying the rotation of the earth on its axis, or its revolution around the sun. Those two lamps, at least, in the beacon of the Academy, we thought would be kept trimmed and burning to the end of time. But, lo! here comes a Berlin professor and crushes our last hopes that Science should prove herself exact in some one particular. The cycle is truly at its lowest point, and a new era is begun. The Earth stands still, and Joshua is vindicated!

In days of old — in 1876 — the world believed in centrifugal force, and the Newtonian theory, which explained the flattening of the poles by the rotatory motion of the earth around its axis, was orthodox. Upon this hypothesis, the greater portion of the globular mass was believed to gravitate toward the equator; and in its turn the centrifugal force, acting on the mass with its mightiest power, forced this mass to concentrate itself on the equator. Thus it is that the credulous scientists believed the

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1118. *Ultimate Deductions of Science; The Earth Motionless.* A lecture demonstrating that our globe does neither turn about its own axis nor around the sun; delivered in Berlin by Doctor Schöpfer. Seventh Edition.

Earth to rotate around its axis; for, were it otherwise, there would exist no centrifugal force, and without this force there could be no gravitation toward the equatorial latitudes. It has been one of the accepted proofs of the rotation of the Earth, and it is this deduction, with several others, that the Berlin professor declares that, "in common with many other scientists," he "rejects."

"Is this not ridiculous, gentlemen," he concludes, "that we, confiding in what we were taught at school, have accepted the rotation of the earth around its axis as a fact fully demonstrated, while there is nothing at all to prove it, and it *cannot* be demonstrated? Is it not cause of astonishment that the scientists of the whole educated world, commencing with Copernicus and Kepler, should have begun by accepting such a movement of our planet, and then three and a half centuries later be searching for such proofs? But, alas! though we search, we find none, as was to be expected. All, all is vain!"

And thus it is that at one stroke the world loses its rotation, and the universe is bereaved of its guardians and protectors, the centrifugal and centripetal forces! Nay, ether itself, blown out of space, is but a "fallacy," a myth born of a bad habit of using empty words; the sun is a pretender to dimensions to which it was never entitled; the stars are twinkling dots, and "were so expressly disposed at considerable distances from one another by the Creator of the universe, probably with the intention that they should simultaneously illumine the vast spaces on the face of our globe" — says Dr. Schöpfer.

And is it so that even three centuries and a half have not sufficed the men of exact science to construct one theory that not a single university professor would dare challenge? If astronomy, the one science built on the adamantine foundation of mathematics, the one of all others deemed as infallible and unassailable as truth itself, can be thus irreverently indicted for false pretenses, what have we gained by cheapening Plato to the profit of the Babinets? How then do they venture to flout at the humblest observer who, being both honest and intelligent, may say he has seen a mediumistic or magical phenomenon? And how dare they prescribe the 'limits of philosophical inquiry,' to pass beyond which is not lawful? And these quarreling hypothesists still arraign as ignorant and superstitious those giant intellects of the past, who handled natural forces like world-building Titans, and raised mortality to an eminence where it allied itself with the gods! Strange fate of a century boasting to have elevated exact science to its *apex of fame*, and now invited to go back and begin its A B C of learning again!

Recapitulating the evidence contained in this work, if we begin with the archaic and unknown ages of the Hermetic Pymander, and come

down to 1876, we find that one universal belief in magic has run through all these centuries. We have presented the ideas of Trismegistus in his dialog with Asclepius; and without mentioning the thousand and one proofs of the prevalence of this belief in the first centuries of Christianity, to achieve our purpose we have but to quote from an ancient and a modern author. The first will be the great philosopher Porphyry, who several thousand years after the days of Hermes remarks, in relation to the prevailing skepticism of his century, the following: "We need not be amazed in seeing the vulgar masses (*οἱ τολλαῖ*) perceive in statues merely stone and wood. Thus it is generally with those who, ignorant in letters, find naught in *stelae* covered with inscriptions but stone, and in written books naught but the tissue of the papyrus." And 1500 years later, we see Mr. Sergeant Cox, in stating the case of the shameful prosecution of a medium by just such a blind materialist, thus expressing his ideas: "Whether the medium is guilty or guiltless . . . certain it is that the trial has had the unlooked-for effect of directing the attention of the whole public to the fact that the phenomena *are asserted to exist*, and by a great number of competent investigators are *declared to be true*, and of the reality of which every person may, if he pleases, satisfy himself by actual inspection, thus sweeping away thus and for ever *the dark and debasing doctrines of the materialists.*"

Still, in harmony with Porphyry and other theurgists, who affirmed the different natures of the manifesting 'spirits' and the personal spirit or will of man, Mr. Sergeant Cox adds, without committing himself any further to a personal decision: "True, there are differences of opinions . . . and perhaps ever will be, as to the sources of the power that is exhibited in these phenomena; but whether they are the product of the psychic force of the circle . . . or, if spirits of the dead be the agents, as others say, or elemental spirits (whatever they may be) as asserted by a third party, this fact at least is established: that man is not wholly material, that the mechanism of man is moved and directed by some non-material, that is, some non-molecular structure, which possesses not merely intelligence, but *can exercise also a force upon matter* — that something to which, for lack of a better title, we have given the name of soul. These glad tidings have by this trial been borne to thousands and tens of thousands, whose happiness here, and hopes of a hereafter, have been blighted by the materialists, who have preached so persistently that soul was but a superstition, man but an automaton, mind but a secretion, present existence purely animal, and the future — a blank."

"Truth alone," says Pymander, "is eternal and immutable; *truth* is the first of blessings; but truth is not and cannot be on earth: it is possible that God sometimes endows a few men together with the faculty of

comprehending divine things with that of rightly understanding truth, but nothing is true on earth, for everything has matter on it, clothed with a corporeal form subject to change, to alteration, to corruption, and to new combinations. Man is not *the* truth, for only that which has drawn its essence from itself, and remains itself, and unchangeable, is true. How can that which changes so as not to finally be recognised, be ever true? Truth, then, is that only which is immaterial and not enclosed within a corporeal envelope, that which is colorless and formless, exempt from change and alteration; that which is ETERNAL. All of that which perishes is a lie; earth is but dissolution and generation; every generation proceeds from a dissolution; the things of earth are but *appearances* and imitations of truth; they are what the picture is to reality. The things of earth are not the TRUTH! . . . Death, for some persons, is an evil which strikes them with profound terror. This is ignorance. . . . Death is the destruction of the body; the being in it *dies not*. . . . The material body loses its form, which is disintegrated in course of time; the senses which animated it return to their source and resume their functions; but they gradually lose their passions and their desires, and *the spirit* ascends to heaven to become a HARMONY. In the first zone, it leaves behind itself the faculty of increasing and decreasing; in the second, the power of doing evil and the frauds of idleness; in the third, the deceptions of concupiscence; in the fourth, insatiable ambition; in the fifth, arrogance, audacity, and temerity; in the sixth, all yearning after dishonest acquisitions; and in the seventh, *untruthfulness*. The spirit thus purified by the effect on it of the celestial harmonies, returns once more to its primitive state, strong in a merit and power self-acquired, and which belongs to it properly; and only then it begins to dwell with those that sing eternally their praises of the FATHER. Hitherto, it is placed among the powers, and as such has attained to the supreme blessing of knowledge. It is become a GOD! . . . No, the things of earth are not the truth.”<sup>1119</sup>

After having devoted their whole lives to the study of the records of the old Egyptian wisdom, both Champollion-Figeac and Champollion Junior publicly declared, notwithstanding many biased judgments hazarded by certain hasty and unwise critics, that the *Books of Hermes* “truly contain a mass of Egyptian traditions which are constantly corroborated by the most authentic records and monuments of Egypt of the hoariest antiquity.”<sup>1120</sup>

In closing his voluminous summary of the psychological doctrines of the Egyptians, the sublime teachings of the sacred Hermetic books, and

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1119. Champollion-Figeac: *Egypte ancienne*, pp. 141-3, edit. of 1847.

1120. *Ibid.*, p. 139.

the attainments of the initiated priests in metaphysical and practical philosophy, Champollion-Figeac inquires — as he well may, in view of the then attainable evidence — “whether there ever was in the world another association or caste of men which could equal them in credit, power, learning, and capability, in the same degree of good or evil? No, never! And this caste was subsequently *cursed* and stigmatized only by those who, under I know not what kind of modern influences, have considered it as the enemy of men and — science.”<sup>1121</sup>

At the time when Champollion wrote these words, Sanskrit was, we may say, almost an unknown tongue for science. But little in the way of a parallel could have been drawn between the respective merits of the Brâhmanas and the Egyptian philosophers. Since then, however, it has been discovered that the very same ideas, expressed in almost identical language, may be read in the Buddhistic and Brâhmanical literature. This very philosophy of the unreality of mundane things and the illusion of the senses — whose whole substance has been plagiarized in our own times by the German metaphysicians — forms the groundwork of Kapila’s and Vyâsa’s philosophies, and may be found in Gautama-Buddha’s enunciation of the ‘four truths,’ the cardinal dogmas of his doctrine. Pymander’s expression “he is become a god” is epitomized in the one word, *Nirvâna*, which our learned Orientalists most incorrectly consider as the synonym of *annihilation*!

This opinion of the two eminent Egyptologists is of the greatest value to us if it were only as an answer to our opponents. The Champollions were the first in Europe to take the student of archaeology by the hand, and, leading him on into the silent crypts of the past, prove that civilization did not begin with our generations; for “though the origins of ancient Egypt are unknown, she is found to have been at the most distant periods within the reach of historical research, with her great laws, her established customs, her cities, her kings, and gods; and behind, far behind, these same epochs we find ruins belonging to other still more distant and higher periods of civilization. At Thebes, portions of ruined buildings allow us to recognise remnants of still anterior structures, the materials of which had served for the erection of the very edifices which have now existed for thirty-six centuries!”<sup>1122</sup> “Everything told us by Herodotus and the Egyptian priests is found to be exact, and has been corroborated by modern scientists,” adds Champollion.<sup>1123</sup>

Whence the civilization of the Egyptians came, will be shown in volume II, and in this respect it will be made to appear that our deductions, though based upon the traditions of the Secret Doctrine, run

1121. *Égypte ancienne*, p. 143.

1122. *Ibid.*, p. 2.

1123. *Ibid.*, p. 11.

parallel with those of a number of most respected authorities. There is a passage in a well-known Hindū work which may well be recalled in this connexion.

"Under the reign of Viśvāmitra, first king of the Dynasty of *Soma-Vansā*, in consequence of a battle which lasted five days, *Manu-Vina*, heir of the ancient kings, being abandoned by the Brahmanas, emigrated with all his companions, passing through Ārya, and the countries of Barria, till he came to the shores of Masra" (*History of India*, by Kullūka-Bhatta). Unquestionably this *Manu-Vina* and *Menā*, the first Egyptian King, are identical.<sup>1124</sup>

Ārya is Eran (Persia); Barria is Arabia, and Masra was the name of Cairo, which to this day is called *Masr*, Musr, and Misro. Phoenician history names Maser as one of the ancestors of Hermes.

And now we shall bid farewell to thaumatophobia and its advocates, and consider thaumatomania under its multifarious aspects. In vol. II we intend to review the 'miracles' of Paganism and weigh the evidence in their favor in the same scales with Christian theology. There is a conflict not merely impending but already begun between science and theology, on the one hand, and spirit and its hoary science, magic, on the other. Something of the possibilities of the latter have already been displayed, but more is to come. The petty, mean world, for whose approving nod scientists and magistrates, priests and Christians, compete, have begun their latter-day crusade by sentencing in the same year two innocent men, one in France, the other in London, in defiance of law and justice. Like the apostle of circumcision, they are ever ready to thrice deny an unpopular connexion for fear of ostracism by their own fellows. The Psychomantics and the Psychophobists must soon meet in fierce conflict. The anxiety to have their phenomena investigated and supported by scientific authorities, has given place with the former to a frigid indifference. As a natural result of so much prejudice and unfairness as have been exhibited, their respect for scientists is waning fast, and the reciprocal epithets bandied between the two parties are becoming far from complimentary to either. Which of them is right and which wrong, time will soon show and future generations understand. It is at least safe to prophesy that the *ultima Thule* of God's mysteries, and the key to them, are to be sought elsewhere than in the whirl of Avogadro's molecules.

People who either judge superficially, or, by reason of their natural impatience, would gaze at the blazing sun before their eyes are well fitted to bear lamp-light, are apt to complain of the exasperating obscurity of language which characterizes the works of the ancient Hermetists

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1124. Cf. Jacolliot: *Les Fils de Dieu*, pp. 215, 223, 323 (nouvelle édition): Paris.

and their successors. They declare their philosophical treatises on magic incomprehensible. Over the first class we can afford to waste no time; the second, we would beg to moderate their anxiety, remembering those sayings of Espagnet — “Truth lies hid in obscurity,” and “Philosophers never write more deceitfully than when plainly, nor ever more truly than when obscurely.” Furthermore, there is a third class, whom it would compliment too much to say that they judge the subject at all. They simply denounce *ex cathedra*. The ancients they treat as dreamy fools, and though but physicists and thaumatophobic positivists, they commonly claim a monopoly of spiritual wisdom!

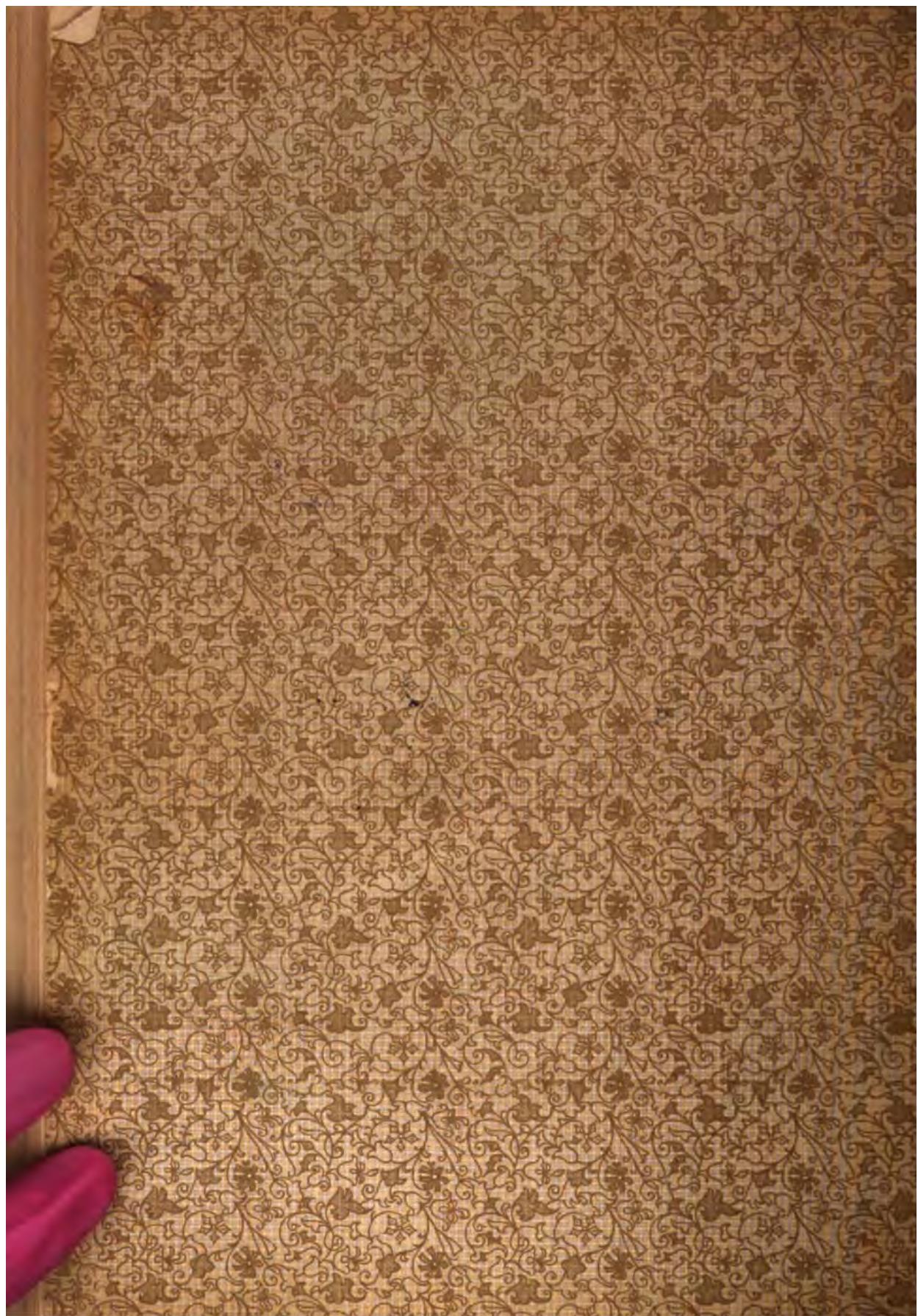
We will select Eirenaeus Philalethes to answer this latter class. “In the world our writings shall prove a curious-edged knife; to some they shall carve out dainties, but to others they shall only serve to cut their fingers; yet we are not to be blamed, for we do seriously admonish all who shall attempt this work that they undertaketh the highest piece of philosophy in nature; and though we write in English, yet our matter will be as hard as Greek to some, who will think, nevertheless, that they understand as well, when they misconstrue our meaning most perversely; for is it imaginable that they who are fools in nature should be wise in books, which are testimonies unto nature?”

The few elevated minds who interrogate Nature instead of prescribing laws for her guidance; who do not limit her possibilities by the imperfections of their own powers; and who only disbelieve because they do not know, we would remind of that apothegm of *Nârada*, the ancient Hindû philosopher:

“Never utter these words: ‘I do not know this — therefore it is false.’  
“One must study to know, know to understand, understand to judge.”

END OF VOLUME I



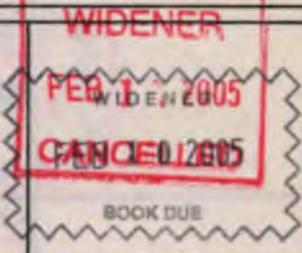


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